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MILWAUKEE, WISCONSIN.—JULY 27, 1907.

NO. 13

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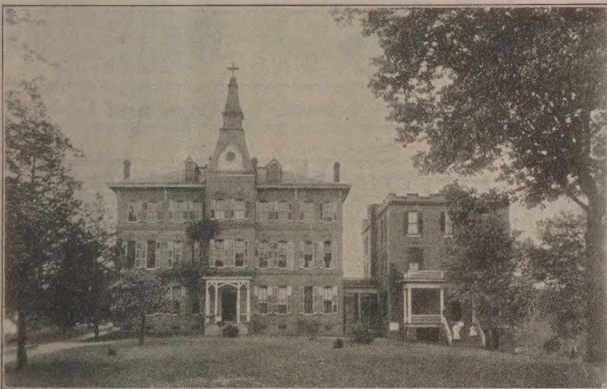
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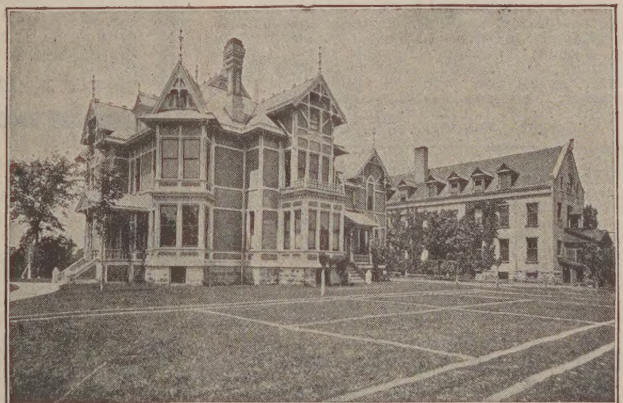
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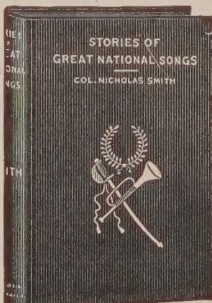
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VOL. XXXVII.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 27, 1907.

NO. 13

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ISRAEL'S HERITAGE.

IN a day when thoughtful interest gives itself to the study of family records with attention closely akin to the research of national history, it is not difficult to comprehend the just pride of a loyal son of Israel. His birthright is a grand and beautiful one. But when, furthermore, that heritage finds its full development and completion in the recognized sovereignty of Israel's greatest Son, true Prince of the House of David, there can be but a joy and fulness of content which the Gentile Christian may almost envy.

Throughout the thought and writings of Saul of Tarsus is this twofold viewpoint ever notably present.* A Jew by birth by education, and environment, of the proudest, most uncompromising of Hebraic sects, he rejoiced in a peerless lineage in which allegiance to Jehovah and loyalty to Israel were one; and to which, therefore, was all but impossible the range of vision needful for the recognition of claims seemingly at variance with its fundamental principles.

Hence, nothing short of a flash of light divine could blind his eyes for a season to the pure flame so long holding their steadfast gaze, to open them, later, to the stronger, fuller effulgence in which old things were to be revealed as new. When that flash came, his full surrender is in itself a proof convincing of its reality. Under its light the present grows luminous, the future glows with hope newborn, and the past unfolds like a book long sealed.

See how clear is his portrayal of Israel's heritage to the truth-seeking Romans:

"Israelites," he cries, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, the service of God and the promises; whose are the Father's, and of whom"—the crown and glory of all—"of whom, as concerning the flesh, CHRIST came, who is over all, God blessed for ever. Amen."

This was the glorious fulfilment to which all else had pointed, and which, veiled and unrecognized, through all, and in all, had been ever present. Christ, the promised One, the motive and purpose of the adoption as in time in whose seed all the nations of the earth should be blessed; the veiled glory of the people of God; the Corner-stone of the covenants; the Embodiment of the Law; foreshadowed in every ordinance of service and worship; and the Keynote of the promises.

How the vista opens and broadens, following anew that wondrous journey to the land of promise, in every incident a symbol and a prophecy; its gateway a Baptism in the waters of the Sea; Bread from Heaven its food and strength; Salvation, and life renewed, drawn from the smitten rock; and lo, "that Rock was CHRIST."

Thrilling is the conviction thus brushing the scales from the eyes of this faithful son of Israel; and readily comprehended is the impulse constraining him to labor with yearnings unceasing to bring home its truth to his brethren and kinsmen beloved. Shall not Christian hearts still unite with his their prayer that those yet blind may come to the light? that they may yet drink anew of that rock which with its living water having followed them throughout all the ages past, follows them still, with its offer of life? For that Rock is Christ.

L. L. R.

IT WAS now dark, and Jesus was not come to them." That did not mean that He was *not coming*. "In the fourth watch of the night Jesus went unto them . . . and spake unto them saying, Be of good cheer, it is I, be not afraid." Let us trust Him now in the dark, and we shall find joy afterwards in having done so. Follow Him whithersoever He goeth, for in the end He must lead you home.—Rev. Arthur Williamson, D.D.

CONDITIONS THAT SUGGEST SUFFRAGAN BISHOPS.

SOMEWHAT more than a year ago there was issued by the Bishop of Minnesota a very thoughtful pamphlet on the subject of Suffragan Bishops. It was addressed to the Bishop of Vermont as chairman of a Joint Committee of General Convention on that subject, and was in reply to a request from the chairman for the views of members, the Bishop of Minnesota being one.

In his pamphlet, Bishop Edsall cited the dioceses of Milwaukee and Iowa, as well as his own diocese of Minnesota, as examples of one class of diocese that could use the services of Suffragan Bishops to advantage. That class consists of dioceses of large area in which either there is but one large city, or none at all, but where yet there are parishes and missions, exceeding a hundred in number, scattered over the whole area; and also innumerable small places in which the Church has not been planted, but where scattered communicants could be found, baptisms and confirmations administered, and, sometimes, missions be planted, if care could be given them.

Such dioceses, he pointed out, must inevitably tax the physical strength of their Bishop. The active portion of the Bishop's year must so largely be devoted to the routine work of travelling in order to administer Confirmation at these scattered points, that almost no time is left the Bishop for his larger duties, for devising large plans, for that leadership which devolves upon the Bishop, for receiving and hearing the many committees and individuals who have just claim upon his time, for answering his mail, and, in short, for doing anything but routine work. Bishop Edsall pointed out that it was this over-tax on his strength that had brought Bishop Nicholson to the feeble condition into which he had fallen, and that a like breakdown must inevitably overtake any Bishop of such a diocese who conscientiously strove to fulfil all the duties of his office.

Since that pamphlet was issued, Bishop Nicholson has given up his life, a martyr to the system which placed too great a load upon him; and the Bishop of Iowa has suffered a severe breakdown which has compelled him to give up work entirely and to seek rest in foreign travel. Of the three Bishops cited by Bishop Edsall a year ago as seriously needing the assistance that might be rendered by a Suffragan Bishop, he alone is actively at work to-day.

This is a pretty serious state of affairs. A Bishop, like a priest, may spend his life in a splendid leisure and be only the cultivated, leisurely gentleman to a ripe old age; but a Bishop *who is in earnest*, and who is placed over a diocese of this class, has imposed upon him a task so arduous that a physical collapse before he has reached old age is almost a certainty. Since the death of Bishop Kemper in 1870, the diocese of Wisconsin (now Milwaukee) has given four Bishops to their graves, the average age of whom at their death was 56 years. If some measure of relief is not found, some Society for the Prevention of Cruelty to Bishops is likely to intervene, and insurance companies are liable to class the calling of Bishop as "extra-hazardous."

Division of such dioceses does not present a feasible method of relief, since there are not sufficient resources to carry on two dioceses with the needed missionary expansion of both, nor, generally, is there a sufficiently convenient centre in the weaker of the two dioceses that would be created, to become a Bishop's see. A travelling missionary or archdeacon, so far from affording relief, actually makes the strain upon the Bishop greater, since he must not only visit all the regularly organized parishes and missions for Confirmation, but must also follow up the ministrations of the archdeacon, in order to administer that rite to candidates whom he has prepared.

The diocese of Pittsburgh is now discussing the difficult question of division. It would seem as though a united diocese, with a Suffragan Bishop to assist the diocesan, would more satisfactorily supply the need; though, indeed, there are better opportunities in that diocese for division than in many of the class to which we have reference. And one need only glance down the list of dioceses of the American Church to discover how many there are in this class. Similar, too, are conditions in the urban dioceses, such as New York and Pennsylvania, in which one Bishop cannot perform the work, but in which, until the Bishop has become advanced in years and is permanently incapacitated, the election of a Coadjutor to have the right of succession does not seem the best solution of the problem.

WE DIGRESS at this point to state precisely what we understand by a Suffragan Bishop, and what would be his relation to other Bishops, to the diocese, and to the Church at large.

A Suffragan Bishop would be in full episcopal orders, but consecrated to assist in any diocese, and without the right of succession to the diocesan episcopate in the event of the death of the diocesan. In England the commission of the Suffragan Bishop terminates with the death of the Bishop whom he assists; but we believe no one would wish to introduce that factor into this country. The tenure of the Suffragan Bishop must be for life or good behavior, but with the right at his option to resign and resume parish work, and with entire eligibility to election to any diocesan or missionary Bishopric. This eligibility and this permanence of tenure would, in our judgment, be factors that would make it possible for men of the right calibre to accept the post, while the right to resign would be their protection from any intolerable position. In practice, dioceses that now support a travelling archdeacon or general missionary would substitute a Suffragan Bishop, who would perform the same offices plus a portion of the confirmations in the diocese. The salary of the one would be the salary of the other. There would be no increased cost to such dioceses.

If it be argued that this system would introduce an element of "inferior" Bishops, we reply that they would be no more "inferior" to the diocesan than are Bishops Coadjutor at the present time. They would differ from the latter only in that they would possess no right of succession; and the election of a Suffragan would be simpler than is the election of a Coadjutor, because the latter involves the choice of a man who must serve in two entirely distinct capacities, and the former of one who would not be called upon automatically to change from assistant to diocesan. Incidentally, if a Suffragan Bishop were found to possess executive abilities, he would frequently be found in the way of promotion, when a vacancy in any episcopate might occur; but there would be no obligation on the part of any diocese to elect him.

IN WRITING recently upon the needs of the colored race in the South, we suggested the consecration of Suffragan Bishops as an alternative plan to a system of Missionary Bishops for that race. We observed that either of these systems would probably be found satisfactory. We shall consider this problem more in detail at a later date, since it is probably the most important and certainly the most difficult question that must be answered by the coming General Convention. We are delaying in the hope that we may be able to present a plan that may reconcile diverse views that have been expressed.

We need hardly be surprised that a larger measure of agreement has not already been shown. The question is a most difficult one. We are convinced that it is not true, as was said by a colored priest in the North, whose letter appeared in our correspondence pages, that the South is looking for a way to keep negroes out of the Church. Indeed it is because thinkers in the South quite as truly as those in the North are alive to the serious aspects of the question, that some change in our methods is suggested. Neither do we agree with a Southern white correspondent who expressed the belief that any recognition of race lines in the Church is a breach of her Catholicity. The Church was never more Catholic than when one apostle was sent to the Jews and another to the Gentiles, and when both dwelt in harmony together in the same city for a considerable term of years.

Indeed the episcopate is not so immobile a system that it cannot be "adapted" as "local circumstances" may require. No principle is involved in the consecration of separate Bishops for a race, provided proper safeguards as protection from schism as also from intrusion are made. In our own American Church, Bishop Hare was originally sent out as Missionary Bishop to the Indians, and served exclusively in that capacity for many years before he became Bishop of South Dakota.

The advantage of Suffragan Bishops for negro work over that of Missionary Bishops for the same, is that by the former the diocesan integrity is preserved while yet giving full autonomy to the negro convocation (however called), and an appeal to the Bishop of the diocese could be made if the Suffragan Bishop for the negroes, probably taken from that race, were deemed by any of his clergy or people to have been unjust or unwise. The same provisions whereby the Suffragan Bishop for negro work would exercise delegated jurisdiction from the Bishop of the diocese would hold good as in the case of the

Suffragans for rural work in the North. A canon should be broad enough to cover both.

It might well be provided, however, where Suffragan Bishops were desired who should exercise delegated jurisdiction in two or more dioceses, as for negro work, so that joint election by diocesan conventions would be difficult if not impossible, that election might be made by the House of Bishops, on the joint nomination of the Bishops involved, and after their respective diocesan conventions had first granted their consent. Such Bishops would represent the whole Church, since the House of Bishops might decline to elect the nominee of the several Bishops, leaving them free to submit another nomination; and they would represent the local dioceses in which they would work, since they would be selected by the Bishops of those dioceses, and would hold jurisdiction from them. They would also more naturally look to their diocesans for advice and guidance, than they could do were they commissioned as Missionary Bishops, wholly without relation to the dioceses within the limits of which their work would be cast, and perhaps even *non grata* to their Bishops. Such Suffragan Bishops chosen for two or more dioceses conjointly should, in our judgment, be supported by the Board of Missions, though not provided with the salary of a Missionary Bishop. We have already intimated that Suffragan Bishops, comparing, as they do, with working Archdeacons or general missionaries, should be paid on the same scale as the latter. Few dioceses could afford to pay much more.

Of course it may eventually appear that a special system of Missionary Bishops for the colored race may be preferable to this system under our conditions. That we shall discuss, as we have intimated, in a later issue. We desire at this time only to show how the Suffragan system may be adapted to negro work should it appear desirable. And when the negro work within any diocese shall be strong enough to justify having a Bishop for it in the single diocese alone, it can hardly be questioned that the Suffragan system will then present the most feasible plan.

SHOULD Suffragan Bishops, whether for rural work, city work, or distinct racial work, be accorded seats in the House of Bishops? There is much to be said in favor of it; yet we suggest caution. If the system is as successful as we believe it will be, there will shortly be several Suffragans in a number of dioceses, as there are now several archdeacons, and it is quite conceivable that in less than a generation we may have more Suffragan than diocesan Bishops. Whether such an expansion of that house would be for the best interests of the Church, may be doubted. If, as we have suggested, Provincial Synods shall sometime be provided for, the Suffragan Bishops might well have seats in the Provincial Houses of Bishops, though that also would be an open question. Perhaps the system might better be tried without bringing the Suffragans into the general House of Bishops, though in that case they ought certainly to be eligible for election to the House of Deputies. This would be in accordance with the English system, whereby Suffragan Bishops do not sit in the Upper House of Convocation, but are generally, in some capacity, members of the Lower House. In England, where there are at the present time 37 Archbishops and diocesan Bishops, there are also 40 Suffragan and "Assistant" Bishops; the latter being generally returned colonial Bishops who perform the functions of a Suffragan Bishop without receiving the title. There the revival of the office has attained the age only of a single generation, and there are greater difficulties attending their consecration, and greater limitations to their usefulness than there would be here. It would be by no means strange, therefore, if they should also outnumber the diocesan Bishops in this American Church within a single generation, as they do in England.

But the system is one that we earnestly feel should be adopted. We are not content to continue the treatment of our Bishops as slaves to routine that must crowd their time, and we feel that this system presents the most feasible cure for it. We feel that it is also the most practicable solution of the vexed problem of work among the negroes of the South; but whether or not that be the case—we shall consider it in detail when we can more fully digest what has been written on the subject and what views have been expressed by diocesan conventions—it seems beyond question that a general, permissive canon should be adopted whereby dioceses now requiring greater amount of work than one Bishop can do, should be able to obtain this measure of relief.

DR. NEWELL DWIGHT HILLIS discusses, in a sermon reprinted in a recent issue of the Brooklyn *Eagle*, the subject of "Unity versus Uniformity," applying it first to the proposed union between several sectarian bodies and then to the larger question of the union of all Christians. The substance of his discourse is to argue that unity does not require uniformity, and that as diversity is the keynote of nature, so it must be the keynote of any unity among Christians. All this he illustrates very beautifully, in language such as he can use with few rivals.

So far we should all be agreed, though Dr. Hillis evidently believes he has stated a principle that is antagonized by those who cannot join in federation schemes for unity. It is when he draws inferences from this principle that we should be unable to follow him. His first inference is that there can be "No unity through Exterior Government"; his second, that there can be none "through a sameness of Creed"; his third, that there can be none "through Ordinances, Methods of Worship, etc."

As to his first inference, it would logically destroy all government, civil as well as ecclesiastical. It is the essence of anarchism. "The whole trend of society and events, under God," he says, "is away from unity through a single ruler on the outside." "The day will come, far off, but at last, when every man will be his own bishop, write his own prayer, his own hymn," etc. Why not every man his own policeman, his own judge, his own governor, as well? Dr. Hillis must have been reading some of the old speeches of Herr Most. To his first inference we reply that unity of exterior government is quite as consistent with unity in the Church as it is with unity in the nation.

As to "unity through a sameness of creed," it all depends on the purpose for which unity is desired. If the Church were a band of men and women organized for common philanthropic purposes, which probably is all that Dr. Hillis understands in the term, we should quite agree with him. There would be not the remotest reason why there should be any creed. Men and women come together in innumerable philanthropic societies and conventions, and creed variations are never suggested. But *the Church*—if Dr. Hillis will pardon a term that in its primary sense cannot be expressed by a plural—being the Body of Christ and not a human society, has no reason for its existence except to draw men into union with Christ; and that it can only do by presenting frankly to them a statement of certain facts which are important in that connection. Philanthropic work would normally proceed from a right conception of the spirit of Christ; it is the impetus to such work, not the product of it. A union of philanthropists would, no doubt, be quite desirable, but it would not constitute a Church. The whole question of what is the Church is involved in this consideration, and we can hardly hope to show satisfactorily in these few lines why the historic Church could not accept Dr. Hillis' principle; but there is an abundance of books treating of the Church position that will make it clear.

There is rather more to be said for Dr. Hillis' third inference, that there can be "No Unity through Ordinances, Methods of Worship, etc." We disagree with him here in so far as he refers to the sacraments and to ordination; we should agree if he referred merely to manner of worship. He cites diversities of ceremonial. We are quite ready to agree that there should here be diversity allowed. But to hold that ordination need not be uniform is on a par with holding that every voter should be permitted to vote according to his own whims at civil elections. Some would vote one day, some another; some would use the Australian system, some an old-fashioned slip of paper. Dr. Hillis seems not to perceive the distinction between what should be left to personal initiative and what should be vested in the commonalty. His "unity" would consist in every man doing as he pleased. The same system applied to civil life would wipe out all authority, all law, all government, all coercion of any sort. Every man would do that which seemed right in his own eyes.

Of course Churchmen can have much sympathy with those who, seeing the wrong involved in the sect idea of their fathers, are striving to overcome it; but they are obliged to see also that a mere amalgamation of sects can constitute nothing more than a united sect. It cannot make itself a Church in the New Testament or historical sense. The historic Church must not be confused with it. They are different in theory as in their origin. And some time, it may be, the Protestant world will yearn for a unity in the *Body of Christ*, which they can only obtain in His appointed way.

A CABLEGRAM from Rome to the New York *Sun* tells of an "Anglican clergyman" unnamed being presented to the Pope and recognized by him as such "only from the style of collar he wore." The clergyman "was kneeling and implored the Pope's blessing." The report continues:

"A chamberlain informed the Pope that the clergyman had tendencies toward Catholicism. The Pope patted him paternally on the shoulder and smiling said he hoped that upon his next visit he would be wearing besides the collar a cassock.

"The *Sun* correspondent is informed that these simple words of the Pope are likely to result in the clergyman's conversion to the Catholic faith."

In a way this serves as a warning to Anglican priests visiting Rome. To kneel before the Pope and seek his benediction may be a very harmless exercise; but it is also one that may be misunderstood. One presented to the Pope must obviously conform to the established etiquette of the occasion, and must stay away if he cannot do so. For our part we cannot fathom what is the attraction of such presentation, to Anglicans or to Protestants, who yet seek the opportunity in considerable numbers. If this were not the heart of the "silly season" in journalism, it might be suggested that the *Sun* was very foolish to pay cable tolls for such a message. The Pope was very foolish if he assumed that wearing a cassock was peculiar to his own communion, and the Anglican priest was even more foolish if the paternal pat and the "simple words of the Pope" could lead to his "conversion to the Catholic faith" (!) Probably the incident never occurred anyhow, which would release both the Pope and his Anglican visitor from an embarrassing position, and leave only the *Sun* in that category.

But it is extremely annoying that the metropolitan press should serve up such twaddle, which would not be creditable to a crossroads weekly.

ANSWERS TO CORRESPONDENTS.

CATHOLICUS.—(1) We cannot say.—(2) The question of the authority of the Church is treated popularly in Dix's *Authority of the Church* and Little's *Reasons for Being a Churchman*; and in controversy with the Roman view of the subject in Salmon's *Infallibility of the Church* and Fuller's *Primitive Saints and the See of Rome*.

IGNORAMUS.—We have several times expressed the opinion that the office of Benediction is unlawful in this Church. You will find the contrary view stated and defended in one of the *St. Ignatius' Tracts* (Guild of St. Ignatius, 552 West End Avenue, New York).

AN ALLEGORY.

By MARIE J. BOIS.

A LITTLE stream sprang forth one day, merrily starting on its course, carelessly running through the woods and meadows, not stopping for any obstacles in the way. Bound for—it knew not where; it cared still less. After a while, the stream grew larger, and its clear waters lost their first purity; other streams mingled with it, each bringing its share of muddy waters, and soon the brook grew into a river, with water too impure to refresh the weary traveller.

He to whom that stream belonged had appointed a special course for it; but His Enemy changed the course and poisoned the water, which grew more and more unfit to drink.

What would have been the end of that stream, had it remained in the hands of the Enemy, had not the rightful Owner claimed its own?

But He claimed it, although He could not use it in its soiled state. It had to be purified ere it could be fit for His use. At a sudden turn the river found itself before a yawning abyss, into which it fell. Darkness; chaos. The waters rushed, seething and foaming, trying to find an issue; finding none, beating wildly against the rocks, falling back helpless in a whirl of despair; deeper and yet deeper they fell, until it seemed as if they never again should see the daylight, and there—they lay for awhile, in utter oblivion.

Meanwhile the Owner had prepared an issue out of the abyss. Slowly the waters rose, cleansed by a mysterious process in the very heart of the earth. Weak at first, but soon expanding in a broad stream, they once more began flowing in the channel prepared for them. That river is now an ever-deepening stream, calmly running its course to the sea which knows no shore. Once more it must drop into an unknown abyss, ere it reaches the Ocean; once more the mysterious cleansing process will take place; but as it nears the yawning gates of Death, the glorious light of Heaven falls upon it. It will surely rise from the depths, cleansed and purified, and fit for the Master's use.

THE ECCLESIASTICAL DIFFICULTY IN FRANCE.

III.—SEPARATION.

[FROM OUR EUROPEAN CORRESPONDENT.]

IT was no longer doubtful that the rescission of the Concordat was at hand. Under it four forms of religion had been supported by the State—the Catholic Church, two forms of Protestantism, and Judaism. By the Law of Separation all these religions were dealt with alike: they were to lose their allowance from the budget, and they were to retain, as tenants of State property, the use of their sacred buildings and of their official residences.

What were the parties which urged this legislation? A silly suggestion has been made that the Protestants were the chief instigators of it, though they form an inconspicuous minority of the nation, and were themselves pecuniary sufferers by the act. Others throw the blame on the Freemasons.

As to the history of the Freemasons I am not able to give any information. In England (and I suppose, in America) they are known as a benevolent society with a theistic, if not a definitely Christian, tone. But in France it would seem that at the time of the Revolution the society absorbed many of the movements which aimed at replacing the suppressed Church with some other sort of religion. It may have been inevitable that Freemasonry should be condemned by the Church, but it was an unfortunate necessity. When a man is banned he often becomes a bandit. Thus the society assumed in France and Italy an attitude of hostility to the Church, and ultimately to the Christian religion; and I understand that on this point Masonry in England repudiates the society in France. A foolish attempt has been made to charge the Masons with Satan-worship. I do not deny that there are in Paris, and even in London, persons silly enough and wicked enough to practise devil-worship; but it was not zeal for the Black Mass which inspired the attack on the Concordat. It was rather that spirit of neglect of religion, too common in every country, but perhaps specially prevalent in France, which, while it is called indifference, is sometimes bitterly hostile to the faith which it neglects. It would appear that much of this "indifference" marches under the banner of Freemasonry.

The bill passed through parliament with little difficulty in December, 1905. It had the advantage of being piloted not by the harsh cynicism of M. Combes, but by the statesmanship of M. Briand. As to the religious belief of this statesman I know nothing; but I see no reason to doubt that he is a genuine liberal, desirous of dealing fairly with all parties, and of securing as far as possible the peace of the country.

The Law of Separation provides for the cessation of subsidies to religion, with some concession to vested rights, after December 11, 1906. The difficulty of providing a maintenance for the clergy is sufficiently grave, though it is possible that need may teach generosity to those who, relying on the money paid by the State, have not realized the duty of augmenting the pittance received by the parochial clergy; possible, also, that a part of the wealth which has flowed into the coffers of Religious Houses may, now that these are suppressed, be diverted to parochial purposes. A graver matter was the disposal of the sacred buildings and the clergy houses. It might have been desired that the Government would follow the liberal example of Mr. Gladstone, who left the disendowed Irish Church in possession of her buildings. But the cases are not parallel; for the French Church had not been in possession of her buildings since the Revolution, though she had enjoyed the gratuitous use of them. The Concordat of 1802 implied no recognition of the rights of which the Church had been deprived in 1789, nor is it correct to regard it as a bargain in which the Church surrendered her rights in consideration of an allowance in the budget. No doubt, during the nineteenth century large sums had been spent by the faithful on the maintenance and the improvement of the sacred buildings; but if a tenant pleases to spend money on the house which he occupies, he is not generally entitled to compensation when his tenancy terminates. Yet it would, to my mind, have been an act of equity if not of strict law if more generous consideration had been shown to those who had made such voluntary gifts, and also to the very natural sentiment of reverent love towards buildings associated with every memory of devotion. But it would require a Frenchman and a jurist to decide how far such consideration was practicable.

At all events, M. Briand's legislation proposed to continue

the loan of the sacred buildings to their former occupants; only it was needful that the tenants should be a society or societies recognized by the law. There must be somebody responsible for the due care of the property. The parish priest was not a suitable person because of the uncertainty of his occupancy, and because his usual poverty would have made it impossible to recover from him or his estate the damages which might occur. Something might be said in favor of following another Irish precedent, and constituting, or calling on the disendowed Church to constitute, a Representative Body in which property should be vested. It was, as we have seen, proposed to found such a body at the time of the Concordat, but the plan was never carried out. I do not know whether the objection to this plan was the obvious one, that such centralizing tends to restrict local liberty. At any rate, the plan proposed under the Law of Separation was that the edifices in question should be claimed and held by local *Associations cultuelles*, to be formed "in conformity with the general rules of the worship, the exercise of which it is proposed to secure."

It is obvious that justice requires that an association for promoting Catholic worship should itself be of a Catholic character; otherwise persons would run the risk of being deprived of the worship they love at the bidding of a factitious and factious majority. Whether the wording of the act sufficiently secures this object, I am not lawyer enough to decide, but it would seem the proper course to seek from the Government better security if needful; and I see no reason to doubt that M. Briand, who has expressed his conviction that the Law provides for the maintenance of Catholic worship, would have shown his desire for a conciliatory policy. The Law provided for Associations "in conformity with the general rules of the worship which it was purposed to exercise"; and it is notorious that obedience to the hierarchy and the Pope is a general rule of the French Church. It might have been possible to secure a more specific recognition of the episcopate. Take things, however, at the worst, suppose it had been impossible to procure a clearer recognition of the Bishop's rights in accordance with M. Briand's expressed purpose, imagine that here and there it might be possible for a schismatical Association to capture a church: we may justly ask whether the discipline of the Roman Church is not sufficient to meet the danger. Would not a declaration of the Bishop that such a church had fallen into heretical hands, and that therefore the faithful could not attend it without sin, have sufficed to keep simple folk from unwitting schism? In England, indeed, with our lax discipline, the danger would be considerable that persons who had, with little intelligence, attended a church while it was used for Anglican worship, would continue to attend it if it were alienated to Presbyterianism; but I find it difficult to believe that a French Churchman would attend a Protestant service merely because the State permitted the use of an ancient building for it, when he would refuse to attend it if its supporters exercised their right of erecting a new edifice for themselves.

In view of the creation of these proposed Associations a difficulty arose. We have already noticed that the Government regarded the churches as having been, ever since 1789, the property of the State of which no more than the use had been conceded to the faithful. This claim extended to the ornaments of the church, given by voluntary generosity, but no less belonging to the owner of the fabric than the electric wires which I may choose to install in my house belong to the landlord when I give up the occupancy. If the State was preparing to hand over to an Association the use of the church, it was evident that it must provide itself with an inventory of the articles it contains. Consequently, a general inventory of the ornaments of the churches was ordained. It was to be made with some delicacy, for the agents were not permitted to open the tabernacles; but it was not, perhaps, unnatural that the inventories were regarded as preliminary to confiscation. The array of sacred objects in museums shows that governments have not always been jealous to keep such articles for their sacred uses; nor could it be forgotten that a short time before the financial statements furnished by Religious Houses in their demand for authorization had been used as material for their spoliation.

It may be said, in sum, that the Law of Separation was accepted by the majority of Frenchmen with acquiescence. No doubt there were many who regarded the act as a robbery of the Church, but most were prepared to make the best of a bad job, and to form the proposed *Associations cultuelles* as a tolerable way of securing the perpetuation of Catholic worship.

HERBERT H. JEFFERSON.

ROMSEY HISTORICAL PAGEANT

One of the Most Interesting and Satisfactory of English Historical Celebrations

SESSIONS OF CANTERBURY CONVOCATION AND REPRESENTATIVE CHURCH COUNCIL

The Living Church News Bureau
London, July 9, 1907

ONE of the most interesting and memorable historical pageants among those being held in England this summer was that at Romsey, in Hampshire, on June 25th, 26th, and 27th; while as a dramatic and spectacular performance it was a very striking success. The special distinction of the Romsey pageant was its strongly marked religious side. It began each day with a sung Eucharist in the ancient abbey church, now the parish church of Romsey. The idea of the pageant was to commemorate, with thanksgiving to Almighty God, the thousandth anniversary of the founding of Romsey Abbey (for female Religious) by King Edward the Elder, the son of King Alfred the Great, in the year of our Lord 907, and the three hundredth anniversary of the incorporation of the town of Romsey—which had grown up round the abbey—by King James the First in 1607, the proceeds to go to the Abbey Restoration Fund. It is a fact of special interest in the history of Romsey Abbey that its first abbess, Princess Ethelflora, was the granddaughter of Alfred the Great. The present vast and stately church as a whole dates from about the middle of the twelfth century, and is a notable example of late or rich Anglo-Norman work, with early English additions of character-



ROMSEY ABBEY.

istic beauty. In 1900 some remains of the Saxon church of 907 were discovered under the flooring near the pulpit. There is one very interesting and precious relic of this earlier church. It is the crucifix which is set into the south wall of the present church just outside of what is still called the Abbess' Door. A glance at the crucifix (to quote from a little pamphlet compiled for the use of visitors to the abbey church) will show that it belongs to a type which died out in very early times: "It is not the Dead Christ that is represented there, but Christ 'reigning from the Tree,' and it almost exactly corresponds to a drawing of a crucifix in the MS. of Archbishop Ælfrie's Sermons, the date of which is 994. It is probably not later than the eleventh century."

The pageant was held under the patronage of Princess Louise (Duchess of Argyll), in the spacious and beautiful grounds of Broadlands Park, the seat of the Right Hon. Evelyn Ashley (where Lord Palmerston lived), and was also opened by her Royal Highness. It had been more than a year in preparation, and there were 1,500 performers. The master of the pageant was Mr. F. W. Benson, the distinguished actor, and the chairman of the general committee was the vicar of Romsey (the Rev. J. J. Cooke-Yarborough). The author of most of the episodes and songs was the vicar's brother (Mr. W. H. Cooke-Yarborough). The Plainsong music was compiled by Mr. J. C. Richards, organist of the abbey church. The lay costumes were made under the direction of Mrs. F. R. Benson, the actress, who also arranged the dances. The designing of the clerical costumes was entrusted to one of superior knowledge and taste in the person of Mr. W. H. St. John Hope, secretary of the Society of Antiquaries, who in almost every case followed ancient examples. The vestments of the Saxon Bishops were taken from the St. Augustine's illuminated Missal at

Canterbury, the linen cap which preceded the tall mitre being exactly reproduced, as were also the pastoral staffs from early examples; while the vestments of St. Thomas Becket were copied from those of that martyred Archbishop still preserved. The Luttrell Psalter, the Ely picture of St. Etheldreda, and a fifteenth century painting of nuns in Romsey Abbey church, supplied models for the habits of the sixty nuns who represented the conventual establishment at Romsey. The costume of the vicar of Romsey, at the time of the dissolution of the abbey in 1540, was taken from a brass at Southacre in Norfolk, and showed the almuce of grey fur and the traditional long English surplice which is still the only correct pattern.

On the opening day of the pageant the music of the Eucharistic service, in its choral parts, was led by the choir of the abbey church, assisted by the choirs of St. Mary's Southampton, and of Kinsworthy; on the second day the Winchester Cathedral choir sang Stainer's service in A; while on the third day (when your correspondent had the good fortune to be present) the Holy Eucharist was sung in the ancient manner—to Plainsong after the method of Solesmes, by the clergy and choir of St. Alphege's, Southwark. The unfortunate part of the thanksgiving service on the first day (according to the correspondent of the *Church Times*) was the singularly unhappy "sermon" delivered by the Bishop of Bristol, who for the space of forty minutes held forth in a true Protestant vein against the Religious Life and old Monasticism in England, and ended with a perfervid eulogy of the married life in preference to celibacy for more consecrated Churchmen and women.

To be at Romsey on the last day of the pageant, at the Plainsong Eucharist in the great and venerable abbey church, which was filled to the doors and for the most part with a reverent body of worshippers, was a refreshment to one's soul; a real inspiration. The St. Alphege's, Southwark, choir did surprisingly well; their technique was very good, and the quality of tone pure and sweet. As usual at the abbey church, there were the lights and vestments. Before the long prayer after the offertory, a list of the names of the founders and benefactors of the abbey and town of Romsey was read aloud by one of the clergy, followed by a collect of commemoration which concluded with the petition "that both they and we may reign with Thee in glory." The bidding list began with King Edward the Elder, founder of the abbey, and St. Merwenna, one of the early abbesses. The hour of service was 11:15.

The pageant commenced at 3 P. M. The scene was laid on the banks of the Test, a pretty little river flowing through Broadlands Park, which with its luxuriance of overhanging foliage formed a veritably idyllic background to the arena. Among the trees beside the river was a model of an ancient Saxon gateway of an abbey with flanking walls, which was designed by Mr. W. D. Caroe, architect to the Ecclesiastical Commissioners, to Canterbury Cathedral, and to Romsey Abbey. While close by was another painted canvas covered erection—a model of the Shrine of St. Merwenna.

The dramatic episodes depicted eleven scenes in the past eventful history of Romsey. They commenced with the singing of an introductory chorus of 150 voices, supported by a band of 70 instrumentalists, the singers being attired in old-time costumes. The seventh episode (here illustrated), which was one of the most realistic and thrilling of all, set forth the fateful visit of Layton, one of King Henry VIII's infamous commissioners, the dissolution of the abbey by the king's decree, the sad departure of the nuns from their old home, and the decision of the vicar and townspeople to save the abbey church from being pulled down by raising money to purchase it from the Royal tyrant and church robber.

THE CANTERBURY CONVOCATION.

The Convocation of Canterbury held its July sessions on Tuesday and Wednesday last at the Church House. In the Upper House the subject of housing of the poor came up for discussion. The Bishop of London said that overcrowding was slaughtering children in England by thousands, and it was a

thing which the Church had done the least for in the way of prevention. Both the Bishop of Birmingham and the Archbishop expressed themselves strongly as regards non-publicity of ownership; they thought the registration of ownership ought to be made compulsory.

The Lower House considered the question of pensions for the clergy. They spent an afternoon in debating measures for the relief of the poor, in the course of which it developed that there were serious abuses in the administration of relief to the poor, sick, and suffering.

REPRESENTATIVE CHURCH COUNCIL.

On Thursday and Friday the Representative Church Council met at the Church House under the joint presidency of the two Archbishops. At the outset of the proceedings, Lord Halifax said he wished very respectfully to ask their Most Rev. lordships the presidents, whether, in view of the importance of the subject and the anxiety created, the resolution printed on the *Agenda* paper dealing with the late Royal Commission (i.e., that standing in the name of Mr. A. Riley) might not be given precedence over the resolutions concerning the Small Holdings Bill and the Hague Conference. The Primate replied that very great care had been taken to prepare an *Agenda* paper which, it was thought, would be most in accordance with the general wish as to the matters discussed. If such important matters as the Small Holdings Bill and the Hague Conference were to be discussed at all, it was necessary that discussion should take place now.

Social conditions were discussed under the advocacy of the Bishop of Birmingham and Mr. C. F. G. Masterman, the well-known Radical M. P. and literary reviewer on the staff of the *Daily News*. The former moved: "That more attention should be given in the public teaching of the Church to the exposition of the duty of the Christian to his neighbor, with special reference to the moral character of the actual conditions of industrial life." The Bishop held that there was a great demand for the reconstruction of society on the moral ground of justice. The employers, the rich, received too much, and the wage-earners, the poor, received too little.

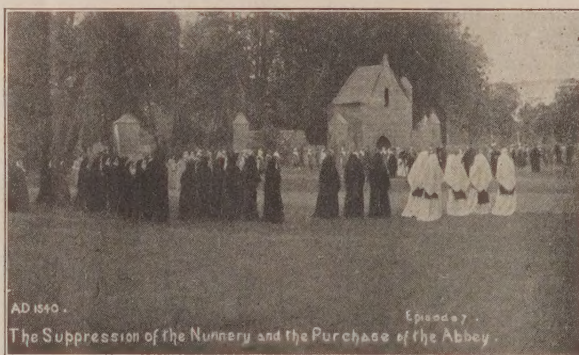
Mr. MASTERMAN, who seconded the resolution, said that there was evidence that employers of labor were dissatisfied with the Church in regard to its action in connection with modern social efforts. Then from the point of view of the labor men and Socialists, the movers in the modern social revival "invited the Church almost by a silent challenge" to say where it stood in regard to this new movement.

CANON HENSON moved as an amendment, to leave out the words in the resolution after the word "Church" and to insert the following: "to the obligation resting on all Christians to apply in practice the principles of the Gospel as to the duties of the Christian to his neighbor; but that care should be taken to guard against the risk and profanation involved in any partisan use of the Christian pulpit." This was seconded by the Archdeacon of Ely. Eventually a compromise between the two forms was passed.

Another resolution agreed to was that it is desirable to form in every diocese as part of the local Church organization a social service committee to encourage the general study of social and industrial problems from the Christian point of view, and that in the sphere of social service every effort should be made for the united action of Churchmen with all men of good will, both in counsel and practical work.

There was an interesting debate brought out on a motion by Chancellor P. V. Smith: "That it is desirable that power should be given to Bishops to order and enforce the removal of ornaments requiring a faculty which have been placed in churches without a faculty and for which a confirmatory faculty is not obtained within three months after the Bishop has required that it be applied for." This was contested by a number of speakers, and though several amendments were introduced, Chancellor Smith ultimately asked leave to withdraw his resolution, which was granted, and the danger of expression of an unfortunate opinion was thereby obviated.

With reference to the Small Holdings Bill, a resolution



SCENE AT ROMSEY HISTORICAL PAGEANT.

was passed to the effect that under such bill an incumbent should be enabled to utilize glebe lands for the purpose of small holdings without increasing his liabilities for dilapidations. A resolution expressing the Council's most earnest sympathy with the Hague Conference was moved by the Primate, and adopted.

J. G. HALL.

NEW YORK PARISH CLEARING ITS TITLE TO PROPERTY

Church of the Holy Communion not for Sale

DR. VAN ALLEN AT THE TRANSFIGURATION

The Living Church News Bureau
New York, July 22, 1907

A COURT order has been issued to permit the Church of the Holy Communion to record a lien on the church property at Twentieth Street and Sixth Avenue as a preliminary step toward its sale. The lien is necessary because of a clause in the deed which transferred the land to the church in 1872. This clause provides for the building of a "free church forever devoted to the worship of Almighty God." In the event of failure to observe this covenant the deed provides that the property shall revert to the estate of the donor.

This action gave rise to the report that the Church of the Holy Communion was at once to be sold and to move up-town. The following statement, however, by the rector, Dr. Mottet, makes the situation clear:

"The original deed to the Church of the Holy Communion contained a condition which prevented the property ever being used except for church purposes. Although a sale was not in any way contemplated by the trustees, it was though advisable to clear the title to the property while it was possible to do so. The only heir living of the original grantor was willing to release her right to the property, as evidenced by the original deed, upon a certain consideration, which amounted to the imposing of a lien upon the premises by which the church bound itself to pay to the present heir or her heirs a certain amount of the net purchase price received if ever the property should be sold.

"The statute requires that the consent of the Supreme Court be obtained before a church corporation may sell or mortgage any of its real estate, and as this lien was something in the nature of a mortgage such a consent was necessary. The order which was entered on Wednesday by Justice Platzek was merely to that effect and has evidently been taken by some to mean that an immediate sale is in prospect.

"I can say most emphatically that such is not the case. The church property is not in the market, nor have we any intention to remove from the corner where the church was originally founded by Dr. Muhlenberg, and has ever since carried on the work which he instituted sixty years ago.

"All this proceeding means is that if the situation should ever in the future arise whereby it should become imperative for us to move, our title would be in such condition that we could do so without great financial loss."

The Rev. Dr. Van Allen's sermon at the Transfiguration last Sunday was an affirmative answer to the question, "Is Life Worth Living?" His text was Psalm cxviii. 1, "O sing unto the Lord a new song." He said in part: "The Psalms are full of joy. Melancholy and a selfish sort of righteousness are the effect of a narrow Puritanism. We cannot deceive ourselves with the idea that pain and sorrow are non-existent. They are real, but inasmuch as we Christians have received the 'good news,' we must possess and cultivate that essentially Christian virtue of religious hilarity. Sorrow and sin make us miserable but the fact of being 'miserable' in the sense of being 'deserving of divine pity' should give us 'holy exultation.'"

SCIENTIFIC SPEECH: ANOTHER ONE.

OLD STYLE.

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every fragrant flower."

NEW STYLE.

In what manner doth the diminutive, industrious apis mellifica Utilize each twenty-fourth part of a revolution of this mundane sphere upon its axis illuminated by solar radiation, And accumulate the sweet, syrupy, nectarious secretion, during the entire period extending from dawn to dark, From each individual combination of the organs of reproduction in a phenogamous plant having a volatile emanation of perfume grateful or agreeable to the sense of smell.

ARTHUR GORTER.

BELLS OF PRAYER IN THE HEART.

"God has put bells of prayer in the hearts of all men. When the sun of good fortune continues to illuminate the human life, too often they remain silent. But when tempests come, when misfortune comes, they ring, they ring, they ring."—*Wilhelm II., Emperor of Germany.*

The bells of prayer are chiming in each heart,
And like the buoy which marks the ship's true way,
They ring, when gusts of passion sweep, and say,
"Oh, soul! be pure and brave, nor seek to dart
Across forbidden tracks; choose not the course apart
From that prescribed." And though throughout the day
Of life, the bells are chimed, when clouds arise, you may
Hear chords as deep as music of Mozart.
As when the sabbath bells are chiming out,
And music's speech the way is making plain,
When ghostly yesterdays are put to rout,
And life seems smiling at us once again,
Oh! what has slain this ghastly phantom doubt?
It is, that bells sound clearer through the rain.

August 19, 1906.

CLARA OPHELIA BLAND.

ALL UNCHARITABLENESS.

IN the imputation of things evil and putting the worst construction on things innocent, a certain type of good people may be trusted to surpass all others."

Let us hope that the author of this scathing criticism was induced to air such an opinion only because it is a weakness of human nature to hurl missiles at shining marks. Nevertheless, let all who profess and call themselves Christians, whether men or women, take heed to do their part toward proving that the charge is undeserved.

"Don't think me vain," remarked a plain woman when caught turning herself slowly around in front of a pier-glass, a recent introduction into the village where she lived. "This is the first time in my mortal life that I have been enabled to see myself as others see me."

Could she have seen herself in some moral mirror of full-length, it is just possible that at the next meeting of the sewing society in her village there would have been one tongue less a-wagging when various absent persons (in most cases women) became, one after another, the subject of conversation. If "man's inhumanity to man makes countless thousands mourn," what is to be said of woman's inhumanity to woman?

"And so Mrs. A——'s young cousin from the city has come to make her a visit? Mrs. A—— had better keep her eyes open. That girl, besides being pretty, is a notorious flirt, and though Mr. and Mrs. A—— seem to be an attached couple, it cannot be denied that Mrs. A—— is not so young in appearance as she used to be."

"And so Mrs. B—— couldn't come to the meeting because she has Mrs. C——'s children staying with her during their mother's absence. Mrs. B—— likes to be called kind and hospitable, and of course the neighbors will never hear through her that those children's board is paid; but no doubt Mrs. C—— makes it worth her while to be a mother to them."

"Miss D—— certainly does manage to make a good appearance at church and elsewhere, in spite of the family being so poor."

"Humph! Miss D—— isn't the only pretty girl whose father doesn't have to pay for her finery. See how sweet and smiling she is whenever there are any men present! Why, she has made herself so agreeable to that rich old Mr. E—— that he is fairly wild about her. As for her dressing herself on the proceeds of her silk embroidery, as she professes to do, that is sheer nonsense."

"Yes, of course Miss F—— is very devoted to old Mrs. G——, going daily to read to her since her sight has become impaired. Mrs. G—— has a grandson in college, who comes every year to visit his grandparents, and it was rumored last summer that Miss F—— was setting her cap for him."

And so it goes! Kind actions are prompted by policy; innocent actions are suspicious, to say the least of them. And yet these industrious women—whose fingers, keeping time with their tongues, are busy not in "making flannel veskits for the West Indians," as the satirist did vainly write in describing the work of a former generation of industrious women of the same variety, but in turning out really useful clothing for those in need—cannot be made to see themselves as malicious gossips. No moral pier-glass has ever yet been invented by the wisdom of man which will show them the reflection of themselves as seen by the world at large. And so they go on "only expressing their opinions" all the week, and on Sunday mocking heaven with a prayer to be delivered from all uncharitableness.

C. M.

FRESH AIR CHARITIES IN CHICAGO

Most of them are Undertaken by the Associated Charities

SUMMER ARRANGEMENTS FOR CHURCHES AND CLERGY

The Living Church News Bureau
Chicago, July 22, 1907

THE Church in Chicago has never taken up the work of "Fresh Air" outings as extensively as has been done in New York City. There are several reasons which have combined to lessen the sense of obligation towards this kind of charity on the part of the Church in Chicago. Among these is the fact that the Bureau of Associated Charities has within recent years organized in many of the suburbs, along the lake shore, and also on the western outskirts of the city, as well as at many lakeside resorts in Illinois, Indiana, and Wisconsin, a large number of "fresh air" camps, and these are contributed to by many of our city congregations, as well as by the parishes locally in the suburbs where the camps are established. It has seemed so far that most of the pressing needs of this kind of charity were being met satisfactorily by this combination of Church and other gifts under the administration of Chicago's very efficient Bureau of Associated Charities.

In addition to this, however, there have been some specific efforts made on the part of the Church to provide summer outings for women and children, and these are all being put forth this year, as in the past. The Sisters of St. Mary have for years taken all the girls of St. Mary's Orphanage to Kenosha, Wisconsin, where there are abundant facilities near the grounds of Kemper Hall for all kinds of summer pleasures for the children. This is an affair which continues all the summer, the children leaving Chicago when the public schools close in June, or soon after, and remaining in this charming spot on the shore of great Lake Michigan, at Kenosha, until just in time for the resumption of school work in September's first week.

The boys of the Chicago Homes for Boys have usually been provided with a farm during July and August, and this year they have gone to an attractive place of this kind near Muskegon, Michigan. They will soon be joined for a camp-out vacation by the boys of the Cathedral choir, as this year the Choir of the Cathedral has been to some extent recruited from the boys and young men of the Chicago Homes for Boys. The "Holiday House" of the Chicago branch of the Girls' Friendly Society is not to be considered exactly in the same category as the above, because the members who will avail themselves of its many advantages pay their own way, both in transportation and in board, but the cost is put down to the very lowest figure, and if there is any deficit at the close of the year, the diocesan officers see that it is raised. It is possible for a working girl who belongs to the G. F. S. in Chicago to enjoy the pleasure of a trip across Lake Michigan in one of the large steamers, of which there are many running from Chicago to the various lake ports, and to stay for two weeks at "Holiday House," which is near Glenn, Michigan, for less than ten dollars as the total bill. Many of the young women do avail themselves of this unusual opportunity of enjoying a good vacation in congenial and carefully selected company, and "Holiday House," which has been talked of in Chicago's Girls' Friendly Society circles for a number of years, is now prospering as a much appreciated addition to the well established institutions of the diocese. Miss Fanny E. Groesbeck, who has been for years the diocesan president of the G. F. S., is the one to whose untiring efforts the successful establishment of this valuable work is most largely due.

One of the summer experiments in Chicago which has proved successful from the start is the new vesper service at 4:30 P. M. at the Cathedral. There is an organ recital for a half-hour before the service, and the congregations have already almost doubled those which were wont to attend the regular evening service at 7:45 or 8 P. M. If this new departure maintains its popularity it will result in the permanent substitution of an afternoon hour instead of an evening hour at the Cathedral, throughout the year.

The Chicago clergy are already scattering as they go away on their vacations. Most of them take but one month; only a few of them take two. The parishes usually realize that it is next to impossible for a clergyman in a city parish to take during the week any one day regularly for rest which shall bring him anything like the complete change which Sunday

always brings to the religious men and women of the business world. The clerical vacations are cheerfully given and received. They are an absolute necessity, amid the strain of work which cannot and should not be avoided from September to July.

Bishop Anderson and his family left Chicago for their summer resting place in the Wisconsin woods about the first of July. The Bishop's address is Hackley, Vilas County, Wisconsin. He has chosen a remote spot for his vacation home. It is six miles from a mail box, though there are excellent mail facilities on this side of the six miles.

Dean Sumner leaves the Cathedral and City Mission work during the latter part of July for a two months' trip to the Yellowstone, Seattle, the Pacific coast, and Mexico. The Rev. George M. Babcock, priest in charge of St. George's, Grand Crossing, left for Chelsea, Massachusetts, on July 15th, and will return to Chicago on August 12th. During his absence St. George's will be cared for by the clergy at Windsor Park, Auburn Park, and Woodlawn. On the eve of St. John Baptist's day, the America Chapter of the Order of the Eastern Star, and a number of the members of the Grand Crossing Lodge of Masons attended service in a body at St. George's Church, and the priest in charge preached an impressive sermon.

The Rev. R. H. Fortescue Gairdner, rector of St. Martin's Church, Austin, left his suburban rectory for his summer cottage at Pentwater, Michigan, early in July, to be absent until September. He will return to his parish occasionally for a Sunday during his vacation. The services of July were shared in Austin by the Rev. J. C. Hathaway and the Rev. Dr. Phillips. The vestry of St. Martin's addressed a long and most appreciative letter to the Rev. R. H. F. Gairdner on the recent occasion of his first anniversary in the parish, and the presidents of the seven guilds of women workers supplemented the vestry's words with an equally warm and loyal letter of their own. The progress of St. Martin's during this year has been quite remarkable, in all departments of the parish's life. The vestry have voted to install a new hot water plant in the rectory during the summer.

The rector of the church in South Haven, Michigan, the Rev. Dr. James E. Wilkinson, has written a letter to the Chicago clergy, asking them to tell their people of the services at the Church of the Epiphany, South Haven, during the summer Sundays. These are 7:30 and 10:30 A. M. and 7:30 P. M. Thousands of Chicago people who are not able to take long vacations flock every summer to South Haven, if only for a Sunday, and this invitation from South Haven's rector to attend Church services is very cordially welcomed by the city clergy. Some of them have published his letter in full in their parish papers.

The Rev. and Mrs. Geo. B. Pratt of St. Andrew's, Chicago, are spending July at Saugatuck, Michigan. Dean De Witt and his family are touring abroad, mainly on the Continent and in England. The Dean will return in September.

TERTIUS.

THE PROBLEM OF FEEBLE-MINDEDNESS.

A STUDY of 803 families, selected because of feeble-mindedness in one or more generations, has been made from records in the office of the Indiana Board of State Charities. These families consist of 3,048 members, of whom 1,664, or 55 per cent., are feeble-minded. It has not been possible to learn the parentage of every one of these persons, but counting only those of whose parents we have some information, it was found that of 1,748, or 57.3 per cent., one or the other and frequently both of the parents were feeble-minded or afflicted with some related physical defect. Included in these 803 families are 312 families in which feeble-mindedness was found in two or more generations. In this group there are 1,643 individuals, of whom 57 per cent. are feeble-minded and 60.6 per cent. are either mentally or physically defective. In the first generation either the father or the mother and frequently both are feeble-minded. Their descendants in the second generation, including 59 men and women who married into the families and became the parents of later generations, number 754, of whom 531, or 70.4 per cent., are defective. The entire number of descendants, extending into the fifth generation and including 76 men and women who married into the families, is 1,019 and among them are 624 defectives. This indicates inherited defect in 61.2 per cent. of the descendants of these 312 feeble-minded parents. This record is doubtless nothing more than typical of what can be gathered by care, in other states. It shows one of the most potential destructive factors in our civilization; one of the most terrible forces acting against society; a fact we have to face, a condition to meet, a power that must be kept under.—AMOS W. BUTLER, in *Charities and The Commons*.

THE COLORED EPISCOPATE.

BY THE VEN. ROBERT C. CASWALL,

Archdeacon in the Diocese of Lexington for Work among the Colored People.

THIS subject is certain to come up for the consideration and decision of the General Convention next October, and we ought now to endeavor to think it out for ourselves so as to form an intelligent opinion upon it, and not merely be actuated by prejudice; and the clerical and lay deputies to the General Convention especially should have their minds well prepared to give an understanding vote upon this subject.

There is a tendency to regard this as a Southern subject altogether, and to leave it to Southern thought to formulate a course of action for the Church; which has to vote on the subject after all, and those outside the South cannot shirk the responsibility.

The colored work of the Church is a very important matter for thought and action. Before the Civil War there were nearly as many colored communicants of the Church in the one diocese of South Carolina as there are at the present time in all the southern states put together. The work of the Church has been going back while the colored population has been increasing from four millions to nearly ten millions. There is something seriously wrong; and we must not fear taking some bold step if we would even regain the position which we occupied forty years ago.

We may of course find some causes for this diminution in numbers, when the question is asked: "Where is thy flock that was given thee, thy beautiful flock?" Thus a large number of leading slave-owners in the South were members of the Episcopal Church; they wished to give their slaves the benefits of the holy religion which they themselves professed. They built chapels for them; they engaged and maintained chaplains for them; and as a matter of course the slaves became members of the Church and swelled her numbers in the statistics. But it was not a free and voluntary choice of the Church on their part; and as soon as the condition of slavery came to an end, they manifested their freedom by moving away from the old homes where they had been brought up, and equally so by abandoning the Church which reminded them always of a more or less compulsory worship. The opportunity for a choice came to them; and they exercised their choice by choosing something different from what they had hitherto had provided for them without money and without price.

A similar state of things we find to exist with regard to immigrants coming to this country from England. In England the Church is maintained by the endowments given her at various periods during the last fifteen hundred years by pious servants of God. The present generations do not have to provide for the support of those who minister to them. All attend the parish church free; at any other place of worship they have to pay for their services as all do here in this country. Consequently multitudes attend church there, who really have no understanding about the Church, and no love for the Church; but because its services are provided for them free, and also because a sort of prestige pertains to a State Church. But when these people emigrate, as multitudes do, do they crowd into our churches? Do they seek out the Episcopal Church? Not at all. They now have a free, unbiased choice; and they go elsewhere as a general rule. They go with the crowd, where the expenses of Church support are divided up among a great many, and the new comer has but very little to make up as his share. The subject of the merits of the Church itself does not once enter his mind either before he comes or after his arrival here. So it is with the negro Churchman.

But while there has thus been this enormous shrinkage, some have remained faithful through all the temptations to stray off. Are we to cast them off because they are so few? While they delight in the quiet, reverent services of the Church, and respond with heart and voice, and enjoy our most heavenly hymns and music, and are calm, quiet, and attentive to the prayers, lessons, and sermon, are we to cast them off because they are so few, and at present do not increase much in numbers? Rather should we seek diligently to discover what is hindering her in her progress among a people who are far more characteristically religious than any white race. Many believe that a colored episcopate will meet the difficulty.

In the old slavery days, all, both white and black, worshipped together in one church building; the whites in the main body of the church, the blacks in the gallery; and at Communion time the whites received first and the blacks afterwards, but

all in the same building. Since those days both alike have agreed that it is better to have separate places of worship; and these separate places of worship have been provided mainly at the cost of the white people; the cost of maintaining the services, that is the incidental expenses, being borne by the colored people themselves for the most part; while small salaries for the ministers are provided by the Board of Domestic and Foreign Missions, except in a few self-supporting parishes. We have about eighty colored priests and deacons at the present time; many of them of good education, and in some cases pronounced by the examining chaplains as equal, if not superior, to the average white candidates in the result of their examinations.

In the Form for the Ordering of Deacons there is a prayer for those just ordered that they "may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher Ministries in Thy Church"; evidently the priesthood and the Episcopate. This promotion is contemplated, then, in the case of every deacon ordained. Why should colored deacons be shut out from any such advancement and opportunities of extended usefulness in the episcopate? The priesthood has always been open to them, upon their manifesting the necessary qualifications, on the tacit understanding that they are to minister to their own race only. And indeed the question of admitting them to the episcopate itself has also been already solved, inasmuch as Bishop Ferguson, of Cape Palmas, one of our Missionary Bishops, is a colored man; and Bishop Holly of Haiti, another colored man, received his episcopate from our branch of the Church. And the Church of England has had colored Bishops for many years in West Africa.

And so the question is not, May men who are already priests of the colored race be admitted to the episcopate? but, May a geographical area which has been placed in charge of a white Bishop or of several white Bishops, be canonically set apart also at the same time for a colored Bishop to exercise his episcopate there over those of the inhabitants who are colored? and (2) if it can be done canonically, is it desirable?

Now it is true that the ancient canons of the Church do very plainly forbid one Bishop to exercise his episcopate within the geographical limits of another Bishop as if it were his own diocese; but the forbidding this was plainly on the presumption that he was acting in opposition to the diocesan Bishop. But a subdivision of a diocese was always permitted with the sanction of the dioceses concerned, by the authority of a Council or a Metropolitan. And the handing over a certain portion of the population of a geographical area to another Bishop practically amounts to the same thing as a subdivision by geographical boundaries. Moreover we have a canon which bears indirectly upon this subject (Canon 9, Sec. 2, Sub-sec. 1); for in the case of the appointment of a Coadjutor, the Bishop of the diocese is required to state the duties which he assigns to the Bishop Coadjutor. It would apparently be competent for him to state: "I assign to the Coadjutor the duties of exercising his episcopate over the colored congregations and people as well as over their priests and deacons"; giving that as the sole work in which he is to be engaged. This could be done under our existing canons. But there is this difficulty, that the right of succession goes with the Coadjutorship; hence a colored man could not be appointed Coadjutor. I only refer to this, however, as showing that in our Church there can thus be an overlapping of jurisdictions in the same geographical area where it is done with the full sanction and approval of the Bishop of the diocese.

But new canonical regulations would be required for this matter since a Coadjutorship would not suit the case before us. In the mother Church of England they have no Coadjutor Bishops; but they have Suffragan Bishops, and one Bishop may have several suffragans; but these have no right of succession, and when the Bishop of the diocese dies, their position as suffragans comes to an end, although of course they continue to be Bishops as long as they live. Some modification of this canonical arrangement might be made here; and under present circumstances the area of jurisdiction of a colored suffragan would have to be extended over several dioceses and he would have to be appointed by each of the dioceses of that area over which he was to exercise his episcopate. It would not be hard to regulate all this in the General Convention; and I do not think that it would really infringe upon any of the old canons of the Church. But suppose it did, the living Church has full power herself to regulate these matters, even as the living Church at the time of the Council of Nicea had full power

and authority; and we are more likely to go right, since our council of the Church is not summoned together by an unbaptized monarch; but by the ecclesiastical authorities of the pure and undefiled branch of the Church of Christ to which we belong.

The area of jurisdiction for a colored Bishop would have to consist of several dioceses. If he were a suffragan (like an English suffragan) to a diocesan Bishop, it would be necessary for each Bishop in his area (say in a Missionary Department) to appoint him, and he would find himself in the position of a man who was trying to serve not merely two but ten or twelve masters; and further, if any of these episcopal masters were to die, the suffragan's authority would cease in that diocese over which the deceased Bishop had presided. Also, some of the Bishops in that (say) Missionary Department might object to the whole scheme, and might refuse to sanction the colored Bishop's working within the geographical area of their dioceses; or again, upon the death of a willing Bishop, his successor might be unwilling to have a colored Bishop within his diocese. The whole plan therefore seems impracticable on the basis of a suffraganship like that in England; and a Coadjutorship in no way meets the circumstances.

The only workable plan seems to be that colored Bishops should be Missionary Bishops for jurisdictions to be formed by the General Convention with no necessary regard to existing diocesan boundaries, and without requiring the consent of the diocesan Bishops, after the consent of the whole General Convention has once been obtained; and that these colored Missionary Bishops should be responsible simply to the Presiding Bishop of the Church. It is to be observed that already we have in the colored work the principle of an *imperium in imperio* established. We have colored ministers (or white ministers, sometimes) engaged in parochial colored work, within the parochial limits of a rector. I do not think that a case has ever occurred of a rector declining to allow a minister of a colored congregation to officiate for the colored people within his parish, for he is glad to be free of the complications arising where colored people claim the privilege of worshipping and communicating in the parish church. So that the question of canonical rights of ministers of colored congregations within the parochial bounds of a rectorship has never been decided as yet by Church law. But practically the *imperium in imperio* has been going on for many years without any opposition from those who alone could oppose it. And so we may well consider it would be in the case of an overlapping episcopate. The relief would be great to both white and colored authorities, and no objections would arise.

It would follow from the colored Bishop being responsible only to the Presiding Bishop, that he should have a convocation for the large area of his jurisdiction, quite independent of the councils or conventions of the several dioceses. But just as Missionary Bishops have seats in the General Convention, so also should these colored Bishops; and as by recent legislation each Missionary Jurisdiction can have one clerical and one lay representative in the General Convention, so also should there be clerical and lay deputies from the colored conventions. There would be no danger of their outnumbering the white deputies, nor of their approximating to such an outnumbering; for the colored jurisdictions would be large in area; perhaps as large as a Missionary Department, but with only one clerical and one lay deputy from each jurisdiction.

It may be necessary to observe that those colored men, Bishop and clerical and lay deputies, who would thus find a place in the General Convention, would probably be amongst the very best people of their race; men of godliness, as well as of that virtue which is said to come next to it. None but persons utterly prejudiced would object to their having seats in the Convention. The very few who might object would perhaps do better to decline their own election. Such seem to be the leading matters to be considered. But a few general topics may yet be briefly dwelt upon.

(1) It is said by many that there is less friendliness in the relations between Afro-Americans and the white race (or races) than there was; that there is a prevailing tendency to disfranchise the negro, and to abolish the 15th and 16th amendments to the Constitution; that the tendency is to put the negro down lower than he is now, instead of raising him somewhat higher than at present. A well-known statesman (Carl Schurz) recently deceased, said, not long before his death: "There will be a movement either in the direction of reducing the negroes to a permanent condition of serfdom—

the condition of a mere plantation hand, practically without any rights of citizenship—or else a movement in the direction of recognizing him as a citizen in the full sense of the term. One or the other will prevail." We seem to be already in the midst of this former movement; the action of trades unions, both North and South, excluding negroes, the opposition to their holding offices under the Post Office Department; the proposal recently made to exclude them from the standing army of the United States—all these things look that way. The proposal to elevate colored men to the episcopate will therefore have to meet considerable opposition from various members of the House of Bishops as well as of the House of Clerical and Lay Deputies, who are imbued with this prevailing spirit. At the same time I believe that these views will not finally prevail on sober second thoughts; and the country at large will agree to "recognize the negro as a citizen in the full sense of the term." Our Church will be doing right if, even in the midst of this present outcry against the negro, she comes bravely to the front, and declares herself willing to elevate the negro to the episcopate; not merely in outlying independent republics, but also right here in our midst, for more fully extending the blessings of our Church to our colored fellow-citizens.

(2) The question may well be considered, however, whether we are ripe for carrying into effect such arrangements and legislation as are here proposed. Have we among our seventy-five or so colored clergy any, even two or three, who might safely be elevated to the episcopate, as fit and worthy men for that high office? Now when we remember that oftentimes a diocese comprising 75 or 100 white clergymen is unable to find a man among them all whom it desires to elevate to the episcopate, and that it has to go outside of the diocese to make its selection, this seems to intimate that we might easily be disappointed in the search among our 75 colored clergy for even one suitable Bishop. Thus disappointment might still await us even after we had accomplished all our legislation. And it may be that the practical working out of the plan may have to be postponed to a later period than this present Convention year. But even so, it would be advantageous to have the necessary legislation all ready for future opportunities when they arise. But on the other hand, those who are acquainted with many of the colored clergymen whom we have right now, believe that two or three suitable men could be found without any difficulty for this high office.

(3) Some persons have an idea that it might be better to organize an Independent Protestant Episcopal Church for Colored People, and that the episcopate might be granted to three priests, so that the Church might be continued by them for ever; being in full communion with our branch, although independent in organization. This idea should not be encouraged, as it would be only too likely to lead to actual schism and heresy. The colored people need to have the protection of our strong Church to keep them free from such perils. The history of the constant splitting up of the colored Baptist and Methodist organizations warns us of this peril.

(4) I believe that the colored episcopate when properly established by the wise legislation of our Church would be able to accomplish before very long the reunion of the colored Methodist bodies with the Church. Many years ago one of our most practical and far-seeing Bishops in the South (Bishop Capers) gave it as his decided opinion that the perpetuation of our Church work among negroes depended upon our being able to make some mutual arrangement by which the colored Methodists should accept the genuine episcopate at our hands, and become one body with us. This arrangement is never likely to be brought about as things are at present; but with a true colored episcopate of our own, hampered in no way in its independence except by its membership in the General Convention and its canonical obedience to its laws and regulations, as well as suffraganship to the Presiding Bishop, this event might speedily be brought about. And this action might eventually result in a reunion of the great white Methodist body to the Church of their forefathers, and be a great blessing to all.

O LET US BLESS God for the examples of the saints, let us pray to Him for grace to emulate their self-denial, for grace to follow their meek wisdom, for courage patiently and hopefully to labor in the service of God even as they did—to live as they lived, and to die as they died. And then, when we too are called to our God when the heat and burden of the day have been bravely borne, may we pass into their blessed company, and, with them in hope and bliss, await the hour for which the angels are longing.—*Bishop Ellicott.*

THE OPPORTUNITIES OF THE AMERICAN CHURCH.

BY THE REV. E. M. FRANK.

ONE of the proud boasts of the English Church is, that she made the English nation: that the English nation never can repay the debt which it owes to its ecclesiastical mother. This boast is, in fact, clearly proven by history and is one of which our mother Church has just reason to be proud. England, in its early days, was inhabited by mixed peoples: some of them Germanic, some of them Celtic, some of them Scandinavian. These peoples differed among themselves in languages, customs, and laws. In addition to these principal races, the English Church found a remnant of the old Latin people which had been left, after the Roman occupation. But the obstacles presented by these different nationalities, form no insuperable barrier to her work. She had a message to all men, and she proceeded to deliver it. The result was a united people, and a united and great nation. Scarcely had the Church finished her unifying work, which gave birth to the English nation, than she was forced to meet the Norman invasion. This invasion she met by pursuing exactly the same policy which she had followed in her previous missionary activities, and succeeded in amalgamating the new people with the old, thus forming the great nation which we call modern England. The daughter Churches in the colonies have lost some of their missionary activity by being transplanted, if one may judge by the Canadian Church which has failed to make any impression upon the French people in Canada, who, after over a hundred years of English rule, still differ from the English speaking Canadians in language, customs and religion; and by the American Church, which is failing to rise to meet still more complicated conditions in this new land.

This year we are celebrating the three hundredth anniversary of Anglican Christianity in America. Whether the future historian will be able to record that the American Church is the Mother of the American nation, will depend upon whether she exercises the same missionary spirit as did the Church of our forefathers. The American nation is not yet formed, but is forming. It is still in an unsettled state. Constitutional amendments to meet new conditions have been made and will continue to be made until the heterogeneous elements in this land become amalgamated into one people. If the American Church is to become an important factor in bringing about this amalgamation, she must begin missionary work to our entire people before it is too late. The Germans, Slavs, Scandinavians, Italians, and Greeks, who emigrate in large numbers to our shores and become citizens of our country, enjoy the same privileges as the descendants of the settlers of Jamestown and Plymouth, and form a large part of the American people, and are an important factor to be dealt with in the building of a nation. So long as the politician has to make his appeal to the German vote, to the Slavic vote, to the Scandinavian vote, etc., just so long will we be not one nation, but a group of nations under one flag. Who is to go to these people and draw them together in unity? Is the Roman Church to do it, with its Latin liturgy and its alien Pope? Is sectarianism to do it with its multiplicity of denominations and its integral dis-integration? Or, is the American Church to do it, going forth courageously to meet the problem with her hold on the faith and the sacraments, her unbroken link with the past and her adaptability to the needs of all men; a Church fitted for free men, training them in knowledge and reverence alike; a Church afraid of nothing, proving all things, ever ready to give a reason for her principles and for their application; exhorting, persuading, convincing; so rooted in the past that she is strong in the present and evermore hopeful for the future; for the great work of the Church of Christ is to mold the future. If the American Church fails to perform this great work, the historian of the future will be compelled to record that the mission, begun at Jamestown, was to but one race (the Anglo-Saxon), and is therefore as alien as that of the German Lutheran Church, which merely seeks to minister to the Germans in this country. In other words, he will speak of us as the *Ecclesia Anglicana* and not as the *Ecclesia Americana*.

With the exception of the Slavic elements, which have always been most receptive to our form of Christianity, the other elements, namely, the Teutonic, Scandinavian, Celtic, and Latin, do not differ from the people that our Mother Church in England amalgamated into one nation. The question for Churchmen to answer is: Are we ready to do in this country,

what our ancestors did in England? Is history to repeat itself on this continent? If so, the American Church will prove to the world that she possesses that vitality which is the most convincing argument that she is a living branch of God's Apostolic Church.

The first question to be considered is: Where shall this great work be begun? It is true that the field is large, for in almost all of the northern states the continental European element forms the major portion of the population.

The large cities, however, are especially the homes of the emigrant, and here, then, of all places, should the work of the Church be begun, and the carrying out of such a work in our city will be of inestimable value to the Church at large, and especially to young men preparing for the ministry, who will be called upon later to extend the work to larger fields.

When the parent places the child in the public schools, which he does because it is cheaper, and often because it offers better educational advantages than the parochial school of his own Church, the child is practically cut off from religious instruction. Still, this does not deter the emigrant from sending his children there, as every public school in the foreign district plainly shows. Now, when the parent is willing to send them there, he is also willing to send them to a Sunday School and to a Church that will provide religious instruction outside of school hours. This is the principal reason for the filling of Grace Church Sunday School with the children of emigrants, many of whose parents attend, devoutly and regularly, the Church of their fatherland, but who still encourage the children to attend a Church which provides them with religious instruction and to be confirmed and make their communions there. In visiting such families, one is frequently told that they are themselves Bohemians or German Catholics, but that the children are American Catholics. They seem to be rather proud of this fact. Were these children not thus reached, they would become indifferent to religion and the next generation would be reared without any religion. A mission that has especially the children in view, should have a model Sunday School and a children's service well rendered. This would involve considerable musical training, and, as these people come from musical races, they take most kindly and naturally to such training. Week-day services and instructions in hours not devoted to school would be well attended, if they were made bright and cheerful. The writer has seen children attending the eight o'clock services at church, before going to school, and if emphasis were laid upon such services, there seems to be little doubt but that a youthful congregation would be present.

Children of the Church have done much for missions during the last century by their Lenten offerings. Would it not be a proper way for the Church to show her gratitude to these little ones by opening missions that had in view, especially, work among the children of the stranger at our doors, even though their pennies could not sustain such a work? The parents of these children, in their peasant homes, learned needle-work, simple home crafts such as knitting, lace-making, and cooking. In the new world, where both father and mother become wage workers, and where the homes are incommensurate and the daily tasks vexatious, they have not the time nor strength to train their children in these things. They would gladly welcome in their midst a mission that would train their little ones in such things.

On Saturdays, and during the summer months, the children could be gathered off the streets, and fitted for the battle of life. The girls might be taught dress-making, and the boys crafts that would be useful to them during the rest of their lives. The young men should be provided with a room for reading and games. Some of them are studious and a library of Church books might be the means of leading young men into the ministry and to work for the salvation of souls among their own people. The writer has grateful recollections of a club of young men who were workers in a parish of working people, who had such a room, which was open each evening in the week, where they gathered to discuss subjects relating to the Church, its practices and teachings. The parish of which the writer speaks has probably sent more men into the ministry than any other parish in the country. These men when entering a seminary were so well grounded in the faith, that they rapidly outstripped in theological learning others who had had much better advantages than they. The priest, moving among them, evening after evening, ever ready to answer questions and to direct them in their spiritual life and reading, accomplished a work the world knows little of, but that is still moving on. The

mothers, also, could be reached, by providing for them a well-lighted, well-ventilated room, where they could meet and do their sewing and work for themselves. Most of these women have to make clothing for themselves and their children. A convenient cutting table, a few sewing machines, forms, and charts, would be a great convenience to them and would furnish a change from their inconvenient homes, that they would greatly appreciate. The afternoon coffee, so dear to the heart of the European woman, might be provided and an offering taken to cover the expense. Thus the mothers would become interested in the work, and it would be the next step toward bringing them into the Church.

There are always opportunities to reach the sick among the working class, and one thing that is surely lacking in these districts is a sick-diet kitchen, to provide for the invalid properly cooked and suitable food. The sick among the poor are usually given the same as that used by the rest of the family. In visiting the sick among the very poor one often sees them trying to make a meal on pork and cabbage, because this is the meal of the rest of them. A few delicacies provided in such cases would be most thankfully received and gratefully welcomed by the physician. There are other things that may be done, but our lack of space will not permit us to enumerate them.

What would be the cost of such a work? Each additional work would mean an additional expense, but a simple work could be begun in such a way as to reflect credit upon the Church, if an income of between six and seven thousand dollars were assured a year. This amount would pay the rent, light, and heat of a building, to be used temporarily, until a suitable building were erected, and would also pay the salaries of the priest, three workers, and a janitor. Fewer workers than this could not handle the urgent opportunities that would immediately present themselves, and these should be supported in such a way as to be free to do good work without any anxiety about money. To begin a work of this magnitude with less than this would be almost sure to end in disaster. Such a work properly started, could be expanded without limit, and the Faith that has so generously contributed to missionary causes, should surely lend a hand in establishing a mission of such importance in our midst.

HELP FROM OVER THE SEA.

BY ROLAND RINGWALT.

OF nations as of men, it may be said that no one stands alone. The contact of war, the alliance by treaty, the various commercial and social interlacings have had a thousand effects, some so noticeable that the most meagre school history has to mention them; some so inconspicuous that only the most laborious student ever discovers them. Our own country, to a far greater degree than is generally admitted, owes its independence, its extension, and its unity to the action of foreign powers; and, in every case, the imperilled democracy was aided by despotic or semi-despotic governments.

The old talk about a handful of colonists breaking the yoke of Great Britain has gone out of fashion among men, but it still has a fascination for boys. The immature mind paints a picture of the Revolution in which Washington and his half frozen army; Wayne and his daring band; Paul Jones and the *Bon Homme Richard*; Marion and his gallant troop appear as the conquerors of the British lion. Slowly and reluctantly the boy admits that the French alliance had a great deal to do with our success. Spain also turned her batteries against Great Britain, Holland also was drawn into the fray; and, in northern Europe, the influence of Russia was quietly yet effectively used for us and not for England. The colonists were battling against a free monarchy, and the old tyrannical governments of France and Spain helped the young insurgents. For a time, indeed, France and Spain even controlled the British Channel, and the pressure this exerted on British commerce can scarcely be over-estimated. The struggle which began with war from Canada to Georgia, ultimately meant for Great Britain a desperate fight in the East and in the West Indies, it meant that she had to guard her Mediterranean interests, it meant that she had to defend herself at every exposed port and on every lonely island. After Franklin's pithy, if grim, jest, "If we do not hang together, we shall all hang separately," the finest Revolutionary epigram is that of Paul Jones. Denying that he was a pirate, Jones said: "A pirate is, according

to law, the enemy of the human race; and in this war, England seems to be the enemy of the human race."

Independence found us a strip of land along the coast. Too weak to preserve our commerce from Algerine corsairs, or our sailors from British press-gangs, we could not furnish a Mahan to tell of our share in sea power. On the frontier it was often doubtful whether a settlement could hold its own against the neighboring Indians. Yet our real estate transaction made us, potentially at least, a great nation. The Louisiana Purchase proved that we were a continental power. A colored map will show the enormous physical difference between the republic which called John Adams President, and the republic of his successor. But no colored map can teach us the moral and political effect of this transfer. If we had not bought the Louisiana territory Great Britain would have seized it, and if we had had British instead of Spanish authorities to the south-east, our development would have been far less remarkable than it has been. Florida, Texas, and California bear witness that we have lengthened our cords and strengthened our stakes, now buying and now bullying, but never allowing the Spaniard to thwart the Anglo-Saxon. A glance to the north reminds us that in our two wars with Great Britain we boasted that we were going to take Canada, but that these boasts were not verified by results. We leaped at once from a frontier clearing to a great nation. Why? Because Napoleon preferred to sell France's American holdings to the eagle rather than surrender them to the lion.

Sixty years after the Louisiana Purchase there was grave doubt as to the survival of our republic. Lincoln had cause to ponder over his own words about a house divided against itself. Great Britain and France meditated a recognition of the Confederacy, but the Russian fleets came to our shores at the right time. The brave nation which in the Crimean days had fought Sardinia, Turkey, England, and France combined, was ready to help us if we needed help. The talk about European intervention in favor of the Confederacy ceased, and the world recognized that the great bear of northern Europe was the friend of the great eagle of the West. In later years, when a morbid sentiment rejoiced over Japanese triumphs, there were attempts to explain away the Russian expedition, or, if it could not be explained away, to minimize its effect. Facts, however, are stubborn things, and the sympathy of Russia counted for a great deal.

The course of events is more strange than any novel, more dramatic than any creation of Shakespeare's. We freed ourselves because France and Spain struck at their old enemy. We broadened our borders because the great military despot of modern times sold us the land we needed. When our national existence was in jeopardy, the autocrat of all the Russias sent his fleets to our ports. Thrice in critical periods of our history have governments radically different from our own stretched out helping hands across the sea. Why did the aid always come? Let us leave the answer to One who holds the nations in the hollow of His hand.

ST. ANNE, MOTHER OF THE BLESSED VIRGIN MARY.

(JULY 26TH.)

O happy mother of the one
Who bore the everlasting Son,
The mother of that virgin blest
In whose dear arms the Lord found rest;

In holy paths thy child was trained
To lead the hidden life unstained,
By thee was taught the sacred word
Which God of old on man conferred.

In blessed walks with converse sweet
How didst thou guide her infant feet,
How didst thou precious truths convey
Of Him whom angel-hosts obey!

Like her, who led that Child so dear
God's word to love, His voice to hear,
So may we ever seek to show
God's will to those we love below.

O Son of Mary, Lord of love,
Fill us with wisdom from above,
May all our loved ones learn from Thee
The truths which make Thy people free.

WILLIAM EDGAR ENMAN.

WHATSOEVER Christ saith unto you, do it; this is the sum of all my writing.—*John Ruskin.*

THE PASSING OF CONFUCIUS.

BY THE REV. ALFRED K. GLOVER.

KUNG-FU-TSE is no more a demi-god of the Chinese people, for the Emperor has just decreed that he belongs, henceforth, to the dragon throne alone, with the Emperor himself as his sole, lawful worshipper. Every ancestral tablet in the middle kingdom sacred to the sage of China is now under the ban. The great temples scattered throughout the empire, for ages shrines dedicated to Confucius, are to be devoted after this to secular objects. Where thousands have heretofore kow-towed before the image and tablet of the founder of the principal religion of China, will be set up schools and colleges, in which Western learning will be the order of the day.

The Chinese emperors for thousands of years have claimed and exercised the sole right to worship Heaven and Earth, and now Confucius has been elevated to an equality with these. Thus the apotheosis of Confucius means that he is too high a being to receive the adoration of the common herd, only the Son of Heaven being fit and exalted enough to pray and offer sacrifice before his altars.

Confucius is now deified as one of the Chinese trinity, the first trinity in the religious history of the Chinese race. The real cause, however of the imperial edict that snatched Confucius away from his votaries, is the fact that the most intelligent portion of the Chinese no longer feel the need of their time-honored sage, and are glad to see him disappear as an object of worship. Rather than await the coming of the day of doom, when the progress of civilization would end in a universal demolition of the temples and altars dedicated to Kung-fu-tse, the wily ruler of the yellow men has anticipated the inevitable, placing him out of reach of public neglect by making him a god of the royal family, equal to heaven and earth!

The action of the Emperor is a direct concession to the growing influx of Western ideas, while at the same time it adroitly "saves the face" of Confucius.

Confucius was born in the year 571 B. C., and died, aged 93. He never pretended to teach and establish anything brand new in religion or words, but posed rather as the great restorer of forgotten truth and high morality. He appealed continually to the past, as embodying the highest types of practical religion, and his constant exhortation to imitate the virtues of their ancestors and to venerate their memories, at last developed into a well-defined ancestor-worship, as we find it to-day in every household of the flowery land of China.

While Confucius was honored as a wise man and religious leader from the day of his decease, yet it required several hundred years to make him an object of worship. Just as Buddha, in India, began as a wise-man and reformer, and ended in popular deification, so it was in China with the Venerable Master Kung, commonly called Confucius. He was gradually transformed into a minor deity, in the popular mind, until the land was covered with fanes erected to his honor and worship.

Confucius lived in an age when China was in a great social and religious unrest, and when morals were lax. The social fabric and the government appeared to Confucius to be in danger of dissolution, and the only hope, he believed, lay in a constant appeal to the ancient sages before him. The Chinese as a nation are so very ancient that Confucius, though living five hundred years before Christ, could still look back to antiquity, to the golden age of Hwang-Ti, the yellow Emperor, of Yaou and Shun, when men lived the life of paradise, when men and animals kept peaceful company together, when no laws were necessary for the punishment of crime or the maintenance of peace and virtue. It was backward toward this paradisaical state that Confucius always pointed as embodying the models for a reconstructed empire. He taught that whatever the ancients had done should be followed by their descendants, from the Emperor on his throne down to the humblest peasant.

Confucius laid special emphasis on the throne as the necessary exemplar of the whole nation. If the throne were lax in observing the principles of the founders of the Middle Kingdom, then the whole Empire must of necessity go into decay.

The Emperors themselves soon saw the power of Kung's teachings if put into practice, for they meant a stable government, and loyalty to the dynasty. Thus Confucius and government have been linked together for over two thousand years, to end in the deification of him who taught veneration of an-

cestors as the only hope of China—a practical philosophy that was destined to end in national stagnation and death.

For several hundred years past, Confucianism has been quite absorbed by two other religious systems, leaving ancestor-worship as its only prominent feature. These are Buddhism and Taoism, the latter founded by Lao-Tse in the century preceding Confucius, the former introduced from India about two thousand years ago.

Taoism is merely a philosophy for the mystic and the recluse, while Buddhism has parted with its good features and become a mere fantastic worship. Both of these faiths, however, are quite as much the religion of the people as is Confucianism, all three being gradually merged together, the disciples of Confucius and Buddha calling upon the priests of Taoism for professional services, while Buddhist and Taoist, in turn, follow Confucius in the worship of ancestors. Thus, while all three religions have their own temples, still to the outer world there appears to be no sectarian animosity or even consciousness of religious differences. All three have gradually developed into three phases of one national religious system.

The deification of Confucius by imperial decree, and the relegation of his worship to the Emperor alone, not only marks the passing of the sage of China from the altars of the Flowery Kingdom, but also the triumph of Western civilization and of Christianity over the decaying fabric of Chinese Orientalism.

THE PRESENT ADVANTAGES.

BY C. H. WETHERBE.

THE religious liberals of our land are saying a great deal about the brilliant moral light which is diffused throughout the nation, and they assume that it is in this luminous condition that they are able to see all truth in a better way than did the people of former generations. They tell us that the old beliefs in relation to God, the Bible, Christ, and human destiny are no longer deserving retention by "intelligent" people. Old creeds, they say, have become obsolete, and of course they are useless.

But it is pertinent to ask, How did the present great advantages come to the people? Through what channels has the marvellous light of moral, religious, and scientific truth come to our land? By what agencies were the great Christian institutions of our country established, and built up into vastly increasing power and usefulness?

Has anyone the temerity to say that the present advantages were brought about by those men who held lax views of God, of the Bible, of Christ, and of man's future destiny? The noble Christian institutions of our land were founded and fostered by those who were true to the great fundamental doctrines of the Bible. The true light which now shines through Christian Churches, Christian colleges and universities, and philanthropic institutions of the highest character, never had its source from men who denied the inspiration of God's Word, the deity of Christ, His miracles, and His bodily resurrection. There would be no such glorious light as now illumines our land, if none but skeptical men had dominated all religious affairs. If such men had been in full control of the interests of the people of our land during the past century, no one now would have any ground for speaking of "the light of the twentieth century," for there would not have been any moral and spiritual light, nor even civil light. The present great advantages, which are shared by the mass of people, are due to the power and light which have come through the Cross of a divine Lord and by His loyal followers; and the skeptics of our land have some of the priceless benefits.

"I AM AMONG you as He that serveth." If we go into the world with this as our motto, we have found one of the secrets of permanent joy. "He went about doing good";—we can almost see the deep-set joy in His eyes as He laid His Hands upon the sufferers, and they must have felt that He had joy in His Life of service and in helping them. With faith in God, and trust in Jesus Christ, let us embark on a life of service, and whatsoever happens—adversity, trouble, ill-health, or any other trial that may fall upon us—we shall have the secret of joy which no man can take from us: "the light that never was on sea or land," a joy which the world can neither give nor take away.—*Bishop A. F. Winnington Ingram.*

Love can lighten the weight of the suffering which it cannot remove, it can transform what it cannot destroy.—*Bishop Westcott.*

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—Bible Characters. The Old Testament.
BY THE REV. ELMER E. LOFSTROM

JOSEPH, THE RULER.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: Sixth and Seventh Commandments. Text: St. Matt. vi. 33. Scripture: Gen. xli. 33-57.

OUR last lesson left Joseph a slave in the land of Egypt as a result of his brothers' sin. The next thirteen years were full of hard training and preparation for the work which God meant him to do. Even though the visions given him had foretold a great future, it was no easy thing for him to be a slave in a strange land. But he did his work faithfully in every station of life into which he was called. During that thirteen years he learned the language and ways of Egypt. As the manager of Potiphar's affairs, he had experience in the handling of a large estate. As the man in charge of the prison, he doubtless became versed in Egyptian law and procedure. And above all, he proved himself faithful when tempted either by enticing offers or by the threats of adversity. He did what was right; he refused to do what was wrong. As a result he was fitted for the larger work and place God had in store for him. Joseph whispers a message to every young man, telling him that the only true preparation for the future consists in being faithful to the present duty. To fill full the smaller is the surest way to a larger sphere of usefulness in this world. When the Catechism instructs me "to do my duty in that state of life unto which it shall please God to call me," I am told how to conduct myself, not in any one sphere, but in every sphere. Nor am I expected to be in one and only one "state of life." I should go "from strength to strength."

If the life of Joseph shows how those who succeed make progress step by step, it also shows us the power of a life lived with a purpose. Joseph had a powerful sense of the fact that God was anxious to use him. (See Gen. xl. 8; xli. 16, 25, 28, 32, 51, 52; xlv. 5, 7, 8, 9; xl. 20, 24.) Joseph's brethren were not sold as slaves, but they remained herders of cattle and sheep. Joseph's sense of mission and of God's overruling hand resulted in his rising from the jail to the palace of the king. But his life would have been a success from God's point of view if he had not received the worldly honors which came to him. The principle is the same whether we are called to a large or a small share in God's work. We should realize as Joseph did the importance of *our* work. If we are faithful to what God has planned for us to do, the other parts of the plan which He has made may also be rightly done. By reason of Joseph's faithfulness, the chosen people were duly brought into Egypt as God had planned to bring them.

Notice the true humility of Joseph. He made it clear to Pharaoh that it was not his own cleverness or shrewdness that enabled him to interpret his dreams. He gave the honor to God. As a result, Pharaoh trusted him the more, and said, "Forasmuch as God hath showed thee all this." This shows that his humility advanced him more than arrogant claims to personal shrewdness could have done. Because he believed that God was with Joseph, Pharaoh thought there could be no one so discreet and wise as he.

When Joseph found himself ruler of all Egypt, he still remained faithful to God. Pharaoh gave him an Egyptian name or title. He also gave him an Egyptian wife, the daughter of a priest of the sun. Joseph became in outward seeming, and in the eyes of the Egyptians, one of their own number. But when his sons were born to him, he showed his faith in God by giving them Hebrew names and by thankfully receiving them as gifts from Him. He brought up his children as Hebrews, and they later took their place among the chosen tribes. Manasseh, "causing to forget," and Ephraim, "doubly fruitful," have a long and honorable history. They were adopted by Jacob as his own sons, and were afterward given their regular place in the order of march, as the rear guard of the Tabernacle. Hence the meaning of the phrase, "Before Ephraim, Benjamin, and Manasseh, stir up Thy strength and come and help us" (Ps. lxxx. 2). In this way, too, was the faith of Joseph rewarded so that he truly became "doubly fruitful," having two tribes instead of one among the tribes of Israel.

Before Jacob, the father of Joseph, died, he blessed his sons. Of Joseph he said: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches hang over the wall" (Gen. xlix. 22). This figure of a tree laden with fruit, with the branches which hang over the wall dropping fruit on the other side, fitly describes the life of Joseph. There was a wall which separated his people from other nations. But it was there in order that those nations might ultimately receive blessings through them. Joseph was the means of saving, not only his own people, but also the Egyptians. In this he exemplifies the mission of the Chosen People, and also the mission of every Christian. We have received knowledge of good things which bless us the more as we share them with others.

Joseph the ruler in Egypt had a God-given knowledge of the future. He warned the Egyptians. Because Pharaoh heeded the warning and followed out the plan suggested by Joseph, the Egyptians were saved from the famine which came in due time as predicted. This may well be taken in a typical sense. We stand in the same relationship to the world that Joseph stood to Egypt. The present is a time of plenty from the world's point of view. Were there no need to take the future into account, it might be well enough to live this life with no regard for anything but the gratification of the moment. But we, who have knowledge of God's plans, know that beyond this present time there is surely coming the time represented by "the seven years of famine." That time must be prepared for now. There will be no way of making preparation after the time has come. By the self-control and denial of the present—which still leaves enough and to spare—we must prepare for the future. We must also extend the offer of salvation to those who have no knowledge of it. Those who give heed will share in the benefits, and we shall also be like the tree planted by the well whose branches hang over the wall.

The Pharaoh who knew Joseph was probably one of the later Hyksos or Shepherd kings. They were usurpers in Egypt, and held the rule for 511 years. They were expelled about 1750 B. C., or 1600 B. C. Their capital, as excavations have shown, was Zoan (Tanis) in the northeast of the delta, about 35 miles north of Goshen. All this agrees well with what is told in Genesis.

History also shows us that there is nothing unlikely in the story of Joseph, either as to the famine or his rise to power. When for any reason the Nile ceases to go through its normal rise and fall, there is a famine. One lasting seven years, and bringing much suffering, is recorded 1064-1071 A. D. A Greek historian tells us of an Egyptian king who made the son of a mason his own son-in-law, because he judged him the cleverest man in the land (Edersheim).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

BUSINESS OPENINGS IN DULUTH.

To the Editor of The Living Church:

I HAVE been and am now impressed with the idea that we as a Church seem to have a holy horror of colonization. We have lots of Churchmen and women seeking opportunity, but who do not seem to know how to "get there." Now here in Duluth, within the limits of Holy Apostles' parish, is to be located the enormous plants of the N. Steel Co., to cost \$6,000,000, and they assure me that it is only the beginning.

There are some fine openings for people. We want a couple of good restaurants. There are simply scores of young men and others who would patronize them. We want some boarding houses. Then we want a first-class grocery; a large dry goods store—one with say 30 to \$50,000 in stock. We want a lawyer; we have not a Church doctor, and yet I am informed that we have within the limits of my parish 20,000 people.

Our church has shaken itself up; from being almost moribund we have a nice little congregation and Sunday school. We have built a \$4,600 rectory, paid for it and do not owe one dollar on our splendidly located property.

I want to enlist you into assisting me to induce some Church people to come here. Will you help me? I have been

on the ground for four years and know every one and can give some valuable assistance to any one wanting to come here.

There is scarcely a line of business (except saloons, drug stores, or real estate men) who would not find good openings; but let them be first-class men. We have at present several industries employing large numbers of men, but are only on the opening of things as yet.

I am very truly yours,

Duluth, Minn., July 20, 1907. RODERICK J. MOONEY.

THE CROSS AS AN ADVERTISING SYMBOL.

To the Editor of *The Living Church*:

MAY I write a word of protest? I am just in receipt of an advertisement of a book by the Bishop of Arkansas. On the envelope containing it is printed a large black cross, with key and pastoral staff back of it, and on the face, in white, the title of the book and a great query-mark.

I must protest against the use of the symbol of our redemption as an advertising medium or a bill-board.

Surely, if the law forbids the use of the national flag in such ways, ordinary reverence for the most sacred of all symbols should prevent what, to a reverent mind, comes very close to sacrilege. I take it that it must be a publisher's dodge to attract attention to the supposed "crucial" character of the "question" the book discusses; it seems so impossible that a standard-bearer of Holy Church could in such wise debase his banner.

DAVID A. BONNAR.

Mamaroneck, N. Y., July 9, 1907.

REUNION AND THE PAPACY.

To the Editor of *The Living Church*:

I AM sincerely interested in Bishop Johnston's letter to the Bishop of Rome and your editorial on the same subject. You ask the question, "If the Pope would take Bishop Johnston at his word, would Protestant Episcopalians accept the terms?" I think they would. Of course it would depend on construction of the *status quo* of the "Undivided Church." Admitting for argument (but not as final) your own statement to be true that "if there is anything certain in all history it is that there was a papacy at Rome during the centuries of the 'Undivided Church' that exercised a considerable degree of primacy over every part of the Church that was not geographically so isolated as to render each part ignorant of the other," the primacy so exercised does not mean that if the *status quo* of the Church had remained unimpaired by the other papal claims that this primacy would have remained with the Roman Bishop. As Rome geographically lost its importance and the natural importance of other Church centres grew, this primacy would possibly have shifted from Rome to some other place. The primacy so exercised by the Roman Bishop being the result of the importance of the See and not being inherent in the Roman Bishop, this primacy could shift with the growing importance of other sees. For instance it might be that the primacy would have fallen on the Archbishop of Canterbury or on some Bishop of the American Church. I really believe all American Churchmen would gladly accept Unity on the basis of the primacy of the Roman See if necessary, but unless this primacy is divine and inherent the primacy had better be left with the United Church. Bishop Johnston, it seems to me, completely states the matter when he says: "Unity must be effected on the basis of the few fundamental principles of our religion upon which alone the wide diversities of opinion or dogma in regard to non-essentials can be harmonized." Is Roman primacy fundamental?

J. C. HALES.

EIGHTY MILLION BIBLES.

AT THE CLOSE of its ninety-first year, the American Bible Society reports that during its lifetime its Bible issues have amounted to 80,420,382 copies. Those published during the past year count up 1,910,853. Their work is carried on through auxiliaries, nearly three-fourths of which are in the Middle and Eastern states, and they have eleven foreign agencies. They also observe a friendly comity with the British and Foreign Bible Society in order to avoid duplication and waste. Each edition of the Bible is sold at cost and salaries are paid from rentals of the Bible House. It is unfortunate from a Churchly point of view that each of their editions of the Bible is incomplete, lacking as it does the so-called Apocrypha.

LITERARY

NEW EDITION OF DEARMER'S PARSON'S HANDBOOK.*

IT is now eight years since the first edition of the *Parson's Handbook* came, as a modest little volume of 223 pages, to the notice of Churchmen, and four years ago since the larger edition, entirely rewritten, appeared. The 223 pages had become 471 in the second edition, and these have now increased to 562, and the increase in matter is still greater, since there is considerably more than formerly on a page. The 18 illustrations of 1903 have increased in the new edition to 31.

It has been difficult for American Churchmen properly to appraise the place which this volume should have in the study of liturgiology. Mr. Dearmer's avowed purpose was to fix upon an English use that should (a) resume the pre-Reformation customs that were prevalent in England with (b) an entirely loyal adaptation of them to the present standards of the English Church. Happily, the purpose was one that was cordially approved by the great mass of those English Churchmen who call themselves Catholics, and Mr. Dearmer's influence among them has been a large factor in the development of worship.

But in America his work was less generally accepted. This is due in part to a widespread feeling, with which we entirely sympathize, that this American Church must depend less upon exclusively English precedent than she has done in past years, and must develop a use in worship that shall be American rather than imported; Catholic, but not borrowed exclusively from the pre-Reformation or other customs of England. And in part it is due to the tendency, now on the decline in England but hardly so as yet in this country, to pattern our details of worship on the current Roman use, as constituting a living use, rather than upon the old-time English customs. Mr. Dearmer's book has therefore made enemies as well as friends among Catholic Churchmen in America; and some degree of partisanship between the followers of this and of another use has, unhappily, been engendered.

Standing between the two parties, it has been difficult for *THE LIVING CHURCH* to make the partisans on either side appreciate what there was to be said for the other. It has been our earnest hope that one of our Catholic Clubs, or some other competent body, would take the two manuals that are current among us, and seek to harmonize their views and to give us, as a result of that harmony, a well thought-out manual for the worship of the Church. That such a book would give to American Churchmen a use founded on Catholic precedent would be certain, since both of the manuals which would be used as its basis are careful adjustments of Catholic ceremonial to the American Prayer Book; but instead of being English or Roman, the use would be American. Not, indeed, American as intruding new or erratic practices into the ceremonial of the Church, but American in that for the questions of what is the use set forth in the Baltimore Cereemonial, or what the use in England in the second year of Edward VI., there would be substituted the question whether any custom, English, Roman, or whatnot, was useful under the circumstances prevailing in this twentieth century and in this American Church. Not until such an American Catholic use shall be devised and placed in the hands of our clergy, will the vexed problem of the *minutiae* of the altar service be solved.

Where, however, both the Anglican liturgies, English and American, introduce features different from the liturgies of the continent, Mr. Dearmer's suggestions are frequently very useful; as in the matter of the priest's preparation for the Eucharist. The fact that a definite preparation alike for priest and people is incorporated in our service, where it is not in the Roman, would seem to suggest the inappropriateness to our rite of much of the priest's preparation from the Roman service. Mr. Dearmer wisely omits the special preparation of the priest at the altar, although we suspect many priests will desire quietly to offer a suitable collect or two before beginning the service.

The limitation of Mr. Dearmer's work in so far as we are concerned, is that its scope is purely English, and we in America are under no obligation to conform our use rigidly to that of the English Ornaments rubric, or of earlier English standards. Thus the question of whether genuflexions (as the term is understood to-day) were usual in England before the Reformation, which Mr. Dearmer answers in the negative, but in which answer his accuracy is challenged by many experts, becomes less important to us than does the question whether such genuflexions are helpful as aids to the devotion of twentieth century Americans. And while there is something to be said upon both sides of the question, it really is not quite satisfactorily determined for us either when we are told what is the cur-

* *The Parson's Handbook*: Containing Practical Directions both for Parsons and Others as to the Management of the Parish Church and its Services according to the English Use, as set forth in the Book of Common Prayer. Sixth edition, revised a second time and with much Additional Matter, and with 31 Illustrations. New York: Henry Frowde.

rent Roman practice or what was the early English use. An American Catholic ceremonial will, indeed, attach great weight to both these inquiries, but it will not ultimately be fashioned of necessity according to their result.

Similarly with regard to the English two lights or the Roman six lights over the altar; and with regard to whether the lights shall stand upon the *mensa* or upon a gradine; and whether the candles shall be short or long; and whether the priest shall begin the service on the gospel or the epistle side; and whether the reserved sacrament shall be placed in a tabernacle of the altar or elsewhere; and whether or not there shall be an altar cross; all these and many similar questions, are commonly treated among us as though there was a sharp conflict between English and Roman use, and it devolved upon us to choose one to the exclusion of the other. It may be new to some that representative churches in Italy can be pointed to to-day in which features of Mr. Dearmer's "English" use are the prevailing custom. At St. Peter's, Rome, the candles stand directly upon the high altar and there is no gradine. At Milan Cathedral there are four rather than six tall lights. And so the variations go. But the more important consideration for us is which, if either, use in any detail is better adapted to us, and whether any rigid uniformity is required at all.

The greatest value of Mr. Dearmer's book, in which it far surpasses any other of which we have knowledge, is in the thousand-and-one valuable suggestions concerning the little things about the church property and the minor details of procedure. In these practical considerations he is unsurpassed. Indeed even after making allowance for some few details in which he may not have entirely established his position, it is probably not too much to say that no other single book prepared as a guide to the clergy approximates this in practical value. It is a guide to ceremonial, but it is very much more than that. Moreover, in the sections relating to ceremonial, he does not lay down rules upon his sole *ipse dixit*, nor upon authorities wholly alien to the spirit of the Anglican liturgy, but constantly cites his authority, appealing invariably to English customs, so that one is able to attach due weight to the suggestions given.

It would be impossible to say precisely what are the changes in the new edition without making a more careful comparison with that of 1903 than we have cared to undertake. We observe that he has reconsidered his view that clergy stalls in the choir "may face north and south" (choir-wise) "or else east" (altar-wise) (ed. 1903, p. 49) and now holds (ed. 1907, p. 50) that they should "all face east." He now holds that the service for Holy Communion should be commenced on the gospel side, as was argued some months ago in *THE LIVING CHURCH* by the Bishop of Marquette. Most of the new matter is in the way of amplification of what was given previously, and the added illustrations, generally of pre-Reformation scenes showing ornaments, vestments, etc., from contemporary evidence, are of value. A new frontispiece, drawn apparently for the purpose, shows a "typical chancel of fully developed English Gothic architecture with its furniture, showing the arrangement which the Prayer Book rubrics were desired to continue," and with the inscription under it: "And the chancels shall remain as they have done in times past." A *Dearmeresque* feature of the arrangement is the absence of either altar cross or crucifix and the substitution of the Good Shepherd at the central place. There is no gradine, two candlesticks standing on the altar. There is an aumbry for the reserved sacrament on the wall, and no tabernacle over the altar. There are two "cushions" in place of the common altar desks or missal stands for the service book to rest upon. To all these provisions we have not the slightest objection, but we certainly should not insist upon them to the exclusion of more common arrangements such as may not be old English but have become usual among us to-day. Viewed in the light of a way in which Catholic worship may be rendered, we are glad to say that there is much to be said for each of Mr. Dearmer's suggestions; but viewed as the way by which alone it can loyally be rendered, we certainly cannot accept it in America, whatever might be said for the varying degrees of obligation that are shown to attach to details in England. Happily, we can use the book to excellent advantage in America according to the former plan; and those Churchmen whose preference for another use leads them to speak contemptuously of Mr. Dearmer's work make a huge mistake. His position on any topic of which he treats must be reckoned with. His book is a most practical guide.

THEOLOGY AND PHILOSOPHY.

The Substance of Faith Allied with Science. By Sir Oliver Lodge, D.Sc., LL.D. New York and London: Harper & Brothers.

This volume of some one hundred and fifty pages is designed to furnish scientifically minded parents with a catechism and course of instruction for their children, in which the truths of religion shall be treated from the standpoint of natural science, and all statements conform to its accepted theories. The catechism consists of twenty questions, each being followed by several pages of comment. As a text book for actual use in the home or school, charity forbids us to call it a success. Imagine the boy or girl of ten or twelve gravely reciting as follows: (Answer 7). "Evil is not an absolute thing, but has reference to a standard of attainment. The possibility of

evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold!" Nor are we inclined to be sanguine as to the youthful piety that is nourished by disquisitions on "bacteria," "opsonisms," and the "fortuitous concourse of atoms." Nevertheless, for other than pedagogical reasons the book repays reading. It is wise to learn from the pen of so distinguished an author, on what points the Christian faith and modern science are in complete accord, and what therefore may, from a scientific-religious point of view, be considered as closed questions. It is interesting also here and there to meet with a Church doctrine, correctly, if not always adequately defined in the language of natural science. And in these days when religious discussion too often assumes a flippant or a bitter tone, it is refreshing to read a work animated with the true scientific spirit of open-mindedness, a sincere desire to learn the truth coupled with a wise reserve in accepting every new dictum that presents itself. The following quotation (page 69) illustrates the attitude of the author and furnishes a delicious rebuke to some who speak so confidently on things of which they know little:

"The self-glorying instinct of the human mind . . . for long clung to the Ptolemaic idea that the earth was no mere planet among a crowd of others, but was the centre of the universe, and that the sun and all the stars were subsidiary to it. A Ptolemaic idea clings to some of us still—not now as regards the planet, but as regards man; and we, insignificant creatures, with senses only just open to the portentous meaning of the starry sky, presume—some of us—to deny the existence of higher powers and higher knowledge than our own. . . . It is possible to find people who, knowing nothing or next to nothing of the universe, are prepared to limit existence to that of which they have had experience, and to measure the cosmos in terms of their own understanding. Their confidence in themselves, their shut minds and self-satisfied hearts, are things to marvel at. The fact is that no glimmer of a conception of the real magnitude and complexity of existence can ever have illuminated their cosmic view."

ELLIOT WHITE.

Personal Idealism and Mysticism. By William Ralph Inge, M.A., D.D. New York: Longmans, Green, & Co.

Herein are contained the Bishop Paddock Lectures for 1906, the second and third of which were also delivered in substance before the Episcopal Theological School at Cambridge. The latter are concerned with the subject upon which Mr. Inge is a recognized authority—the development of the Logos Christology. The author brings out in a new light the Pauline side of the doctrine, the existence of which has usually been forgotten in view of the greater prominence of St. John's treatment of the subject. In these lectures the metaphysical basis of the fundamental Christian dogma of the Incarnation is set forth with profound intellectual skill. The argument is, for this reason, abstruse, directed solely to those who are familiar both with philosophical and theological problems and methods, but to such every sentence cannot but be of the deepest interest. The lectures are intended as a defence of intellectualism against the current pragmatism, and the author well regards "the strong current of anti-intellectualism in philosophy and theology, contrasted with the unbroken confidence in purely intellectual methods in all other branches of human thought" as "one of the strangest phenomena of our time." There are also lectures on "The Problem of Personality," "Thought and Will," and "The Problem of Sin"—the last, however, having little connection with what has gone before.

J. S. MOORE.

Cosmos, the Soul and God. By Charles L. Arnold, M.A. Chicago: A. C. McClurg & Co. Price \$1.20 net.

Mr. Arnold begins his volume with a review of the splendid progress of the physical sciences in modern times, and then proceeds to show that all this progress and expansion of physical sciences on the evolutionary hypothesis, have made patent the limitations and boundaries of the material world. And further that these limitations postulate the essential *psychical* or *spiritual* nature of the cosmos. The end aimed at by the author is to set forth clearly "a monistic interpretation of the facts and findings of science," which may be briefly stated in his own language:

"The universe or cosmos is infinite, eternal, infinitely energetic, and essentially psychical or spiritual, and perfect, from everlasting to everlasting the objective to God. It is God's creature in that it exists because God exists. All forms of so-called physical energy are manifestations of cosmic or psychical forces or activities." This theory "disproves materialism . . . and substitutes for idealism a consistent, comprehensive, and rational theory of the universe as real, eternal, infinite, and psychical."

The doctrine of evolution determines man's place in organic nature. So Mr. Arnold seeks to designate the place of organic nature in the course of the development of the earth, and to determine the place of the physical process in the infinite, eternal, and psychical or spiritual cosmos.

The book will more than repay the careful reading any of our clerical or lay readers may give to it, and we hope it will receive careful attention on the part of the clergy. Even if the ordinary reader may not be able to test the validity of all the alleged facts

in physical science or accept all the conclusions built thereon, still the book as a whole will prove most suggestive and illuminating. The conclusion of the whole argument is, that man reveals God as he alone is able to receive the revelation of God. The human personality cannot exist without the Divine Personality. The very existence of finite personal beings demands the being of the Absolute Person, in whose thought and purpose all things consist.

J. A. C.

Is the Bible the Word of God? Yes! By Rev. Thomas Duncan, D.D. New York and Washington: The Neale Publishing Co. 1907.

This volume consists of five essays and two sermons. The chief subjects discussed are the Bible, the Church, the Historic Episcopate, the Sacraments, Sacerdotalism.

The author, though a presbyter of the Church, repudiates the title "priest" along with sacerdotalism *in toto*. His theory of the Church is, to say the least, novel. He does not believe in the Apostolic Succession as a channel of grace or authority, but he does believe in an Historic Episcopate, interpreting the words in a sense which explicitly recognizes the episcopate of the Methodists and of other Protestant bodies which have officers who exercise the functions of bishops, and he regards such episcopates as of equal validity and authority with that of the Catholic Church.

Of the sacraments he says: "They were not ordained of Christ to be the great and chief channels of divine grace and pardon for sin, but were instituted to be signs and seals, and witnesses of these benefits, which are produced by other means, and are only increased by the sacraments."

As for cathedrals, he bids "the Bishops, the clergy, and the laity of the Protestant Episcopal Church pause and think before they adopt and help to develop a style of churches and a system connected with them which was partly instrumental in binding Christ's Church in a bondage under which it groaned and languished for fifteen centuries."

THE SOCIAL PROBLEM.

Christianity and the Social Crisis. By Walter Rauschenbush, Professor of Church History in Rochester Theological Seminary. New York: The Macmillan Company.

This book recalls Professor Peabody's *Jesus Christ and the Social Question*, Professor Shailer Mathews' *The Social Teaching of Jesus*, Dr. Crapsey's *Religion and Politics*, and *The Social Message of the Modern Pulpit*, by Dr. Charles O. Brown of Oakland, California, comprehending, as it does in its scope, the ground covered by all of them.

Professor Rauschenbush surpasses all of these gentlemen in his grasp of and insight into the economic interpretation of history and in his courageous and clear-sighted recognition of the evils that are necessarily and radically inherent, intrinsic and essential, in the modern wages system. He understands the inevitability of the class struggle and the uselessness of trying to avert it; and frankly indicates that in his view the salvation of society depends upon the triumph of the proletariat in their approaching grapple with capitalism. Professor Rauschenbush says that the "ideal of a fraternal organization of society . . . needs the firm support of a solid class whose economic future is staked on the success of that ideal. It follows that those who desire the victory of that ideal from a religious point of view will have to enter into a working alliance with the industrial working class." This has more of insight and of courage than we are accustomed to look for in books of this kind.

Professor Rauschenbush sees very clearly the excesses, defects, perversions, and corruptions of ecclesiastical, sacramental, and dogmatic religion, but he does not understand those universal and permanent elements of human nature that make Catholicism the authentic embodiment of Christianity. His statements in regard to the "hostile or indifferent" attitude of our Lord to the Temple worship are founded upon perilous inferences *ex silentio*; he refuses to acknowledge the obvious existence in New Testament Christianity of the rudiments of later hierarchical developments and principles; but the radical defect of the book is an inability to see that the Kingdom of God, the chief concern of Jesus and His Church, is primarily and ultimately a supramundane society of elect souls, and that the Church's main work is not to rehabilitate the mundane order but to plan and do everything, like St. Paul, "for the elects' sake."

Nevertheless the book is on the whole a sound and constructive work, by a sensible and well-informed writer, of clear sociological insight, with the usual modern liberal Protestant limitations which must be allowed for. Churchmen will find the reading of the book helpful and salutary, and provided they can keep their tempers and avoid reaction, an exercise in perfection.

RUSSELL J. WILBUR.

THE BISHOP of London, the Rt. Rev. A. F. Winnington Ingram, D.D., who is expected to visit this country as the representative of the Church of England, at the General Convention, is well known in the world of letters. Many of his books have been published in this country by Thomas Whittaker, some of his powerful works being *The Gospel in Action*, *A Mission of the Spirit*, *Faith of Church and Nation* and *Banner of the Christian Faith*.

THE DELEGATE.

BY RAY DAVIS.

SLOWLY the big touring car drew up to the entrance of the depot. In it was seated a handsomely dressed woman. As the car stopped a clergyman stepped forward saying, "Good morning, Mrs. Creighton, so good of you to come yourself. I have been busy for two hours sorting out delegates and trying to steer them through our devious city ways. You see they give me their cards as they come through the gate and then I consult my list and assign them. I suppose your delegates come on this next train. I will bring them out and introduce them."

"Confidentially, as friend to friend, *can* you pronounce their name?" asked the woman.

Dr. Drew consulted his list, running his finger down the page. "Here it is," he said, "Mr. and Mrs. H-j-e-m-s-t-e-v-d-t. I should pronounce it a serious case of cataclasm. I remember that the hospitality committee pointed to the name instead of pronouncing it. I'll tell you how to find out. He is a vestryman and a banker; just tell the woman that you heard some very pleasant things about her husband and she will be sure to tell you all about him, then you can hear how she pronounces it. But there's the train." And lifting his hat, the clergyman vanished in the depot.

Mrs. Creighton leaned back and meditated upon her folly in consenting to entertain delegates to the Diocesan Council; or if delegates at all, why not a dean or at least a good looking clergyman? Why had Mr. Creighton taken this absurd notion about making it pleasant for lay-delegates who seldom came to the city? Of course she and her husband had a prominent pew at Grace Church, but they paid well for it; why did not money cancel all obligations at Church as well as elsewhere?

Her meditation was interrupted by Dr. Drew, who opened the door of the car and presented "Mr. and Mrs. H-m-m-m-m."

In a moment they were whisking through the crowded thoroughfare and Mrs. Creighton found that she was having the pleasure of giving two appreciative people their first ride in a motor car. Before she realized it, she became interested in their enthusiasm, and decided to take them for a spin through the park before luncheon. "You won't mind missing this morning's session, I am sure," she said, "I have heard them say it was some sort of a business meeting and that the Bishop would read a paper which would be published later, and I really want you to see the park; it may rain all the rest of the time you are here."

The vestryman from Risville moved uneasily in his seat; he was going to miss the Bishop's Annual Address, but what was he going to do about it? Being a gentlemanly delegate, though neither a Dean nor a good-looking clergyman, he affected such absorption in the scenery that Mrs. Creighton warmed to her task of explaining all points of interest in the city and its suburbs. She afterward told her husband that she had missed her calling and ought to have been the megaphone man on a tourist tally-ho.

They extended their ride until they were late for luncheon, and found Mr. Creighton anxiously awaiting them.

Seated at table, the conversation turned to matters concerning the Church, Mr. Creighton questioning his guest concerning his little parish while the delegate to the Woman's Auxiliary questioned her hostess concerning hers.

"I've so often wanted to know all about the societies in the city; how many members have you in your Auxiliary, Mrs. Creighton?"

"Really, I cannot tell," replied that lady. "You see I am away from home a great deal."

"Of course one can't keep up with all the records when they are coming and going," replied her guest, slightly crestfallen by something in Mrs. Creighton's manner. Then she continued resolutely: "I have such a nice way of raising my missionary money. I suppose everyone has her own way."

The butler smiled quietly as he mixed the French dressing at the sideboard, and Mrs. Creighton wondered what was coming next.

"You see, at first I tried naming one of my hens after a missionary and selling all the eggs from that hen separate from the rest and putting all the money in my mite-box, but even a hen named after a missionary can't lay more than one egg a day, so it took a long time to collect enough to sell. That plan didn't work as well as I thought it would, so now I just say that every tenth egg belongs to the Lord, and put one-tenth of all my egg-money in my mite-box. If you have two hundred hens it really amounts to quite a good deal in a year."

There was a pause, broken at last by the delegate, who asked:

"Where did you send your missionary box this year, Mrs. Creighton?"

"I think it was to a clergyman with several small children in a town out West," replied Mrs. Creighton.

"To be sure," said her guest. "We sent ours to one just like that, and the Sunday School bought toys. How many scholars are there in your Sunday School here, and do you use the graded system of lessons? I have been waiting until I came to the city to find out how that really works."

"Yes, I think so," said the hostess, vaguely. "And now I really must not keep you any longer; we will talk it all over this evening, but it is time for the afternoon session now. We will take you and your husband over in the car and call for you at five o'clock. Our club meets this afternoon, and I must go there."

An hour later, Mrs. Creighton, notebook in hand, "collared" the assistant priest of Grace Church.

"For pity's sake, give me some statistics!" she cried. "I have a delegate who wants to know about things I never heard of—graded mite-boxes and things like that. Tell me something to say that will sound right, and I'll never be caught like this again! Before another year is over I'm going to be initiated into the Woman's Auxiliary, teach a systematic class in Sunday School, and give part of my egg-money to the heathen!"

"Blessed be the delegate!" sighed the assistant priest.

WAGE-EARNING WOMEN WHOM I HAVE KNOWN—IX.

By DOROTHY SHEPHERD.

SHE passes my piazza every now and then, and gives a cheery smile and a glad "Good Morning." I thought she was a friend of the woman down the hill, and that the visits were friendly calls. But one day, when the climbing roses were in bloom and I was poised in mid-air, cutting the highest posies, she paused to admire them; and as I handed her down a cluster of the perfumed glories to stick in her belt, she laughed as she thanked me, and said:

"I'm glad that the rent was due on your neighbor's house to-day!"

"Why?" I demanded at this seemingly unfeeling remark. "Nobody likes to pay rent, you know, they do it as a necessary duty."

"Yes, but it has gained me these posies," she responded; "for my call to collect the rental was due at just the right moment for the garnering of the roses. I love flowers!" she went on, and buried her happy face right down among the petals.

Then and there I recognized her as Wage-Earning Woman Number IX. And I came down from my high perch, and with a few round-about questions leading to the "story," I finally accomplished her recital.

Here it is in brief; another chapter in the kaleidoscopic picture of feminine success in the great business world of enterprise.

"My husband died four years ago," the brave little woman began, "and I had to provide bread and butter for our two children as well as for myself. He had been clerk in the real estate establishment of Wilkins & Company, and his principal duty was that of the collection of rents. I knew the business down to the merest detail, even the psychological manœuvres which are resorted to by the best collectors. Had we not often talked it all over together? I knew the actual names of many of the tenants, and in some cases their circumstances and their struggles to make both ends meet. For my husband was a kind-hearted man, and his sympathies were often taxed as he went from door to door and gathered the hard-earned monies. So when I sat face to face with the problem of our family-support, and tried to realize what I could best do to earn an honest penny, there seemed to be no better way than to take up the very business which his brave hands had laid down. Ah, if I only could! I thought it all out, and decided to visit the office and tell the manager of my project."

"Was he perfectly willing to allow you to do it?" I asked, in eager sympathy.

"Not at first," she said, knitting her brows at the remembrance of the interview. "He was most kind, of course, and said appreciative words about my husband's ability, and of the loss that the firm had suffered by his death. These tokens were

grateful to me, and I thanked him; but I drew the conversation back into the old channel again, and after telling him of my strength and courage and of my very real interest in the welfare of the business, and my knowledge of it, I literally pleaded for a trial. I told him that I would be willing to cover all my husband's district, and moreover that I would be prepared to do it for less salary than he had received. This, I showed him, would be but fair for the first few months, until I had been able to prove my capability. If at the end of that time the firm found that my work was successful, I would ask for an increase in payment."

"I don't think that it was fair that you should do all the work, and do it for less money, just because you happened to be a woman!" I expostulated.

"Yes, it was fair enough," she answered. "We women, if we would succeed, must be willing to make concessions. At first the work was sad enough and hard enough, I assure you. I had to meet the daily questions from the tenants regarding the change in agents, many of them had not heard of my husband's death, and I had to tell them, and explain who I was, and all that. I just thought that I couldn't do it sometimes. But I persevered, and on all sides I met kindness and sympathy. Indeed I think that some of the slow-payers became more regular because of their compassion for me, and day by day the work became more engrossing. The children were old enough to be at school, and I arranged that they should go to my mother's house for their noon-day dinner, and I tried to be at home again as early as possible in the afternoon. Sometimes I took them with me, for the walk, if I had failed to make my rounds, and they stayed outside and waited until I came out to them. It amused them mightily to think that mother was making their bread and butter by these daily walks and visits. I really think that they considered it was fine fun."

"And did you get your promotion, as you hoped?" I asked. "Were the members of the firm willing to give you the larger payment as you proved your ability?"

"Indeed they were most kind," she said. "They saw my determination, I suppose, and my earnest purpose to serve them well. Every wage-earner should have the good of her employer at heart, it is not enough merely to be earning a living."

"The work seems to agree with you," I said with real encouragement.

"It does," she said, "I have never been ill for a day since I began it. And do you know, I have collected far more than the rentals!"

"What?" I asked. I thought I knew, but wanted her to tell me.

"I have collected many a kind, friendly word of good cheer; I have collected the happy feeling of self-respect in that I have tried and made a real success; and I have collected these roses. Thank you," she said, and she waved them to me gaily, as she swung off on her brisk way down the street.

LAST WEEK'S CHARADE.

To the Editor of *The Living Church*:

I THINK the answer to the charade in your issue of the 20th inst. is "The Sign of Peace," which, raising the storm (among men) is yet gentle and kind when it abates; is worshipped by kings; is seen by all, but known to few; is symbolized by the olive leaf (alone in the Ark), the dove (weight three pounds); the Palace of Peace at the Hague (length one mile), is detested by Jew and Gentile, and yet desired by the civilized world.

J. S. M.

Belvidere, Ill.

THE ONLY GLORY won from suffering is the deeper knowledge that can give itself out in deeper help. From your own suffering rise into the higher life, which finds its only good in doing good, its perfect joy in others' joy. To help in the throng by loving deeds and tender compassion, or to give sympathy out of depths of loneliness . . . giving ourselves out freely for the good of all, we are no longer isolated. No one can give true sympathy but those who have suffered, and learnt to love; when higher laws draw the spirit out of itself into the life of others, when grief has waked in it, not a self-centred despair, but a Divine sympathy, when it looks from the narrow limit of its own suffering to the largeness of the world, and the sorrows it can lighten. Life lived in and for others is alone worthy the name of life.

If thou hast any hope or help to give,
Rejoice to give it, and be glad to live!

—F. M. Owen.

Church Calendar.



July 28—Ninth Sunday after Trinity.
 Aug. 4—Tenth Sunday after Trinity.
 " 6—Tuesday. Transfiguration.
 " 11—Eleventh Sunday after Trinity.
 " 18—Twelfth Sunday after Trinity.
 " 24—Saturday. St. Bartholomew.
 " 25—Thirteenth Sunday after Trinity.

Personal Mention.

THE Rev. J. NEILSON BARRY has accepted the rectorship of St. Stephen's Church, Baker City, Oregon, and will enter upon his duties August 8th.

THE Rev. CARROLL L. BATES and family of Benson, Minn., will spend the summer in the Adirondacks. Address until September, 516 N. James Street, Rome, N. Y.

THE Rev. GEO. R. BISHOP of Huntingdon, Pa., has been unanimously elected vicar of St. Luke's parish, Altoona, Pa. (the Rev. Herbert J. Glover, rector).

THE Rev. DAVID A. BONNAR will be in charge of St. Luke's Chapel of Trinity parish, New York, July 25th to September 6th, and may be addressed at 477 Hudson Street, New York City.

THE Rev. HERBERT C. BOISSIER has resigned the rectorship of Trinity Church, Janesville, Wis., and accepted that of the Church of the Holy Communion, Lake Geneva, Wis. Address changed after August 1st.

THE Rev. JOHN F. COLEMAN, formerly of Fredericksburg, Va., now of Loudoun County, has been called as rector of the Church of St. James the Less, Ashland, Va. He will enter upon his duties September 15th, and his address will be Ashland, Va., after August 1st.

THE Rev. PERCY T. FENN, D.D., of Wichita, Kansas, will be at Newport Beach, Calif., for the summer.

THE Rev. H. M. GREEN, rector of Christ Church, Crookston, Minn., has accepted a call at Kalispell, Mont.

THE Rev. WILMOT S. HOLMES of Grenada, Miss., has accepted the rectorship of the Church of the Redeemer, Orangeburg, and St. Matthew's Church, Fort Motte, S. C.

THE Rev. GEORGE MACKEY, rector of St. Peter's Church, Canton, Ill., has accepted an appointment as assistant at Grace Church, Chicago, and will assume his duties on August 15th.

THE Rev. M. BELKNAP NASH, lately head of the Associate Mission at Trenton, N. J., is now vicar of Christ Church mission, Moore, Pa.

THE Rev. G. A. OTTMAN having resigned the rectorship of St. Paul's Church, Savannah, Ga., and accepted work in the diocese of Chicago, requests that all matter for the secretary of the diocese of Georgia be sent to the Rev. Samuel J. French, Waycross, Ga.

OWING to poor health the Rev. WILLIAM W. RAFTER has resigned the rectorship of St. John's Church, Dunkirk, N. Y.

THE address of the Rev. W. R. RICHARDSON, rector emeritus of St. Mark's Church, San Antonio, Texas, is changed to 615 Cherry Street, San Antonio.

THE Rev. M. W. ROSS of St. Andrew's Church, Omaha, Neb., has accepted the rectorship of St. Alban's Church, Superior, Wis., and will enter upon his new work about August 15th.

THE Rev. HENRY MARTIN SAVILLE of St. Mark's Church, Dorchester, Boston, Mass., is spending his vacation at Susquehanna, Pa. His resignation takes effect September 1st.

THE Rev. W. A. STIMSON, rector of Grace Church, West Bay City, Mich., has accepted a call to Midland, Mich.

THE Rev. CHARLES FREDERICK WALKER of Cleveland, Ohio, is in charge of Grace Church, Orange, N. J., during the months of July and August, while the rector is abroad on his vacation.

THE address of the Rev. GEORGE WALLACE will be 1600 Fell Street, San Francisco, Cal., until October 1st.

THE Rev. W. M. WARLOW, rector of the Church of the Good Shepherd, Grand Rapids, Mich., has resigned to accept the rectorate of the church at East Fairfield, Vt., taking charge of the latter field, August 1st.

THE Rev. FREDERICK WELHAM, rector of St. John's Church, Grand Haven, Mich., has resigned to accept, on September 1st, a parish in the diocese of Central New York.

DEGREES CONFERRED.

NORWICH UNIVERSITY, Northfield, Vt.—D.D. upon the Rev. G. CLEMENT KING, B.D., of Seattle, Wash.

DIED.

HEARNE.—On Saturday morning, July 13th, after many years of suffering, SELBY W. HEARNE, daughter of the late S. W. Hearne, Esq., passed away peacefully. Burial services were held in St. Mary's Church, Hamilton, Texas, and interment was in the old Hamilton cemetery.

Grant her eternal rest, O Lord, and let light perpetual shine upon her!

MORRIS.—Entered into the rest of Paradise, at Atchison, Kansas, on July 15th, MARY RIPLEY, beloved wife of Richard B. MORRIS.

Grant her eternal rest, O Lord, and let light perpetual shine upon her!

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

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APPEALS.

EPHPHATHA REMINDER AND APPEAL.

After thirty-five years of steady labor, founding and serving deaf-mute missions in the Middle West, the undersigned appeals to the parishes for a liberal remembrance of the Expense Fund on next Twelfth Sunday after Trinity—August 18th. Church people away from home on the day, are asked to remember in the offertory the "voiceless ministry," which is a great spiritual blessing to their silent brethren.

REV. AUSTIN W. MANN,
 General Missionary.

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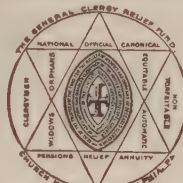
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The Gothic Quest. By Ralph Adams Cram, F.A.I.A., F.R.G.S.

THE NUNC LICET PRESS. Philadelphia.
Getting There. Where? And How? Sketches from the Life Class. By Ninguno Santo.

E. P. DUTTON & CO. New York.
The Shepherd Song: On the Hills of Lebanon. The Twenty-third Psalm Illustrated and Explained. By Rev. Faddoui Moghabghab. Price, \$1.00 net.
Bachelor Betty. By Winifred James. Price, \$1.25 net.

PAMPHLETS.

The Ministry as a Profession. Three addresses delivered before the Divinity Club of the Harvard Divinity School. By Rev. George Angier Gordon, D.D., pastor of the Old South Church, Boston; Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; and Charles William Eliot, LL.D., President of Harvard University.

THE CHURCH AT WORK

ADDITION TO AKELEY HALL.

A LARGE ADDITION is to be constructed during the summer to the buildings of Akeley Hall, Grand Haven, Mich., the Church school for girls in the diocese of Western Michigan.

sisting it financially and otherwise. By the advice of these Churchmen it was unanimously resolved that the mission should hereafter be known as Calvary chapel of St. Augustine's parish, and on Sunday evening, July 14th, the reorganized mission held a

bodies, in their literature. A native priest writing on the subject, says:

"The strength of the Anglican Church is always estimated by the Japanese to be small compared to other Christian communions on the intellectual side; they think the Church did not and does not produce great thinkers (not knowing that the Church has produced the best thinkers) simply because they are not introduced to these authors. Even when some of them are, it is through other communions, so that people think them to belong to the body which publishes the works."

There is an abundance of literature in the interests of agnosticism and atheism, but of Anglican theology only eighteen books have been translated, and several of these are out of print. The committee which passes on all matters sent for translation consists of Bishops McKim (American) and Foss (English) and two native Japanese priests. The former of these states that about \$3,000 a year for ten years is required.

DEPUTIES TO GENERAL CONVENTION.

AN ERROR occurred in our list of deputies to General Convention from North Carolina, where the name of the Rev. F. N. Osborne should have been Ven. E. A. Osborne. The name of the Rev. R. W. Hogue, an alternate from East Carolina, was incorrectly printed Hogan.

Deputies from Montana, which were not recorded in that issue, are the Rev. Messrs. C. S. Blackiston (Butte), S. D. Hooker (Dillon), F. J. Mynard (Great Falls), F. B. Lewis (Bozeman), and Messrs. E. C. Day (Helena), Irving Whitehouse (Butte), Dr. R. P. R. Gordon (Great Falls), and J. Henry Longmayd (Helena). Alternates: The Rev. Messrs. J. J. Bowker (Billings), F. R. Bate-man (Helena), H. G. Wakefield (Lewiston), J. F. Pritchard (Fridley); and Messrs. E. K. Cheadle (Lewiston), Frank Kennedy (Anaconda), and Fidel Huber (Dillon).

BISHOP VISITS TUBERCULOSIS SETTLEMENT.

A NOVEL FORM of work is maintained at Stonyworld Sanitarium at Lake Kusaqua, in the Adirondacks, where some eighty girls are under treatment for tuberculosis. Most of them have been wage-earners at home, and the enforced absence from home is a serious matter to them and their families. They spend eight hours a day on the porch and grounds, summer and winter, and incidentally do as much work as they are able to. Services are conducted twice a month by the Rev. J. N. Marvin of Albany. A fair is held in August, which is attended by guests from



NEW ADDITION TO AKELEY HALL, GRAND HAVEN, MICH.
[From the Architect's Drawing.]

It will appear as a wing to the main building and will be of brick and stone, constructed at a cost of about \$12,000. The illustration shows the sketch of the wing from the architects plans.

COLORED METHODIST MISSION ACCEPTS THE CHURCH.

CALVARY CHAPEL of St. Augustine's parish (colored) Rev. Geo. Frazier Miller, rector), was organized in the East New York section of the borough of Brooklyn on July 9th. The mission was formerly a dissenting body of Christian people, of which the Rev. S. H. V. Gumbs, a Methodist minister, was the head. Mr. Gumbs being regularly affiliated with the Conference of his Church, was assigned work elsewhere, and no one being sent to take his place, the Rev. Geo. Frazier Miller of St. Augustine's parish, St. Edward's Street, was invited to take charge. The invitation came to Mr. Miller through the influence of some of the former members of his congregation who had moved into the neighborhood and affiliated with the mission, as-

choral evensong service, followed by an address by the Rev. Mr. Miller, who announced that he would at once begin to prepare the unconfirmed for the minor sacrament. The mission has received a gift of fifty Books of Common Prayer and fifty Hymnals from the Bible and Common Prayer Book Society; but many other things are needed to equip the mission properly for the services of the Church. Temporary quarters have been secured in an unoccupied store, and it is hoped that through the generosity of the friends of colored mission work a building fund will shortly be gathered together. Mr. Miller will have the assistance of several intelligent and well-informed laymen in the work of preparing the people for Confirmation and instructing them in the use of the Prayer Book.

CHURCH LITERATURE FOR JAPAN.

AN APPEAL is made in behalf of funds for the translation and publication of Churchly literature in Japan. It appears that the Anglican missions are singularly deficient, as compared with those of other

all parts of the Adirondacks, the proceeds of which go to purchase conveniences for the sanitarium. Bishop Nelson, Coadjutor of Albany, confirmed four candidates on his visitation in June.

CONDITION OF BISHOP CAPERS.

BISHOP CAPERS was at last reports somewhat better, and had recovered consciousness after a period in which he had been very low. His mind is now perfectly clear and he is not so drowsy. The paralysis of his leg and arm is complete and as yet there is no improvement in this particular. The paralysis of eyelids, tongue and mouth is gradually passing off. Some complications of a grave nature, however, exist and the physicians do not have any hope that he will recover sufficiently for his leg and arm to be of any service to him again.

Dr. Guerrey, the Coadjutor-elect, has also been ill with fever, but is convalescent.

CHURCH CONSECRATED AT VINCENNES, IND.

THE NEW CHURCH for the historic parish of St. James', Vincennes, Ind. (Rev. W. E. Morgan, Ph.D., rector), was consecrated by



REV. W. E. MORGAN, PH.D.

Bishop Francis on July 14th. It is a fine edifice of stone with a tower, and supplants the original church building, erected some sixty years ago. The former building had an

interesting history. The subscription raised for its erection is headed by the name of Queen Adelaide of England, who gave £10 and a like amount was also given by the Archbishops of Canterbury, York, and Armagh. Twelve English Bishops gave £5 each, and other English subscribers included Mr. Gladstone, the Duke of Northumberland, and Drs. Pusey, Newman, and Bickersteth.

For the new church, Major W. P. Gould, U.S.A., gave \$4,000 and a \$1,000 window. The junior warden, Mr. H. R. McIlvaine, gave the pulpit, sedilia, and Bishop's chair. All other windows were donated.

Dr. Morgan, the rector, was also instrumental in the building and consecration of a church in another diocese less than two years ago.

SUGGESTED REARRANGEMENT OF CANADIAN DIOCESES.

THE PROVINCIAL Synod of Rupert's Land, which will meet in Regina, August 14th, will be asked to divide the present diocese of Athabasca between other dioceses, giving the northern part to Mackenzie River and adding the southern part to the new diocese of Edmonton. The bishoprics of both Athabasca and Mackenzie River are vacant, Bishop Reeve, who has been administering both since the death of Bishop Young, having accepted an election as Assistant Bishop of Toronto. It is possible also that a part of the territory of the diocese of Qu'Appelle will be added to that of Calgary.

ST. MARGARET'S SCHOOL, WATERBURY, TO REMOVE TO MIDDLEBURY, CONNECTICUT.

ST. MARGARET'S, the diocesan school for girls, located at Waterbury, Conn., is about to inaugurate a marked change in its administration.

The trustees have long been convinced that the growth of Waterbury as a manufacturing city, while tending to the increase of the day department, was detrimental to the work of a girls' boarding school. The removal of this department to the country has been under consideration.

A joint stock company has now been founded, and a site secured in the village of Middlebury, a few miles from the city. A fine group of buildings will be erected, and the present St. Margaret's carried on as a day school. It is stated that the plans for the new edifice call for the outlay of some \$220,000. These include a chapel for daily

services, though the members of the school will continue to worship at one of the churches of Waterbury. There is no church in the village of Middlebury. Miss Mary R. Hilliard, so long the efficient principal of St. Margaret's, will remain as the head of both schools, assisted by an active principal at the day school. It is expected that the new buildings will be ready for use in the fall of next year.

WHAT WE ARE DOING IN HAWAII.

IN CONNECTION with his convocation address, the Bishop of Honolulu took the opportunity to recapitulate what has been his policy during the five years in which he has been in the island as Bishop, and to state what progress has been made. Believing that the work might better radiate from a common centre, he began on the Cathedral, which he had placed in good material condition and has developed the work about it.

He had also built up the schools, of which in Honolulu there is one for boys, one for girls, and one for Chinese pupils and in other parts of the district there are two other Chinese schools. All these involved the raising of money, which was also accomplished. Property was purchased for an episcopal residence, and an English society gave ground on which a number of the priory buildings stand.

The memorial house and parish house offered last fall were described at the time. Services are rendered at the Cathedral each Sunday in English and in the Hawaiian language, and there are Japanese services and schools, and Chinese services in several places. There is also in Honolulu a group of buildings consisting of a church, settlement house, and parsonage, from which work is done, and there are lesser plants in several of the smaller places.

BROTHERHOOD PROGRESS IN CONNECTICUT.

THE BROTHERHOOD OF ST. ANDREW has been materially advanced within the diocese by the work of Mr. Edward G. Criswell, field secretary for New England. He has spent within recent months, eighty-two days within the diocese. He has addressed two gatherings of the clergy (six congregations) and several clubs of men and boys. He has also spoken to a number of groups of men and boys in churches, parish houses and rectories. He has assisted in organizing eight senior and two junior chapters, and in the reorganization of one chapter of each grade. It is quite likely that other chapters will be subsequently founded as the result of Mr. Criswell's efforts.

There are at present within the diocese, twenty-four senior and fourteen junior chapters. Mr. Criswell visited all but two of the former and all but three of the latter. It is hoped he may be able to continue his excellent work within the diocese the coming year.

DR. HODGES' GOLDEN WEDDING.

THE REV. DR. J. S. B. HODGES, the venerable and distinguished presbyter of Maryland, so long rector of St. Paul's Church, Baltimore, with his wife, celebrated the fiftieth anniversary of their wedding on July 9th. The members of the family gathered at St. Paul's chapel, Avalon, for the celebration of the Holy Communion. There were present but one or two besides the immediate members of the family. It was a choral celebration, the Doctor being the celebrant. The music was without instrumental accompaniment, the choir consisting of four sons of the Doctor, the eldest son being abroad and unable to be present. The music for this service was specially arranged and partly composed for this service. Upon the conclusion of the service all gathered at the



ST. JAMES' CHURCH, VINCENNES, IND.

home, Castlefinn, sons, daughters, daughters-in-law and grandchildren, and spent a quiet, happy holiday.

The day was an ideal summer day and the pleasure of all was increased by the handsome and most generous evidences of the loving affection of many of the parishioners of old St. Paul's. The Doctor is to leave for England on the 14th, hoping to return by September 14th.

NEW RECTOR FOR NORFOLK, VA.

THE NEWLY chosen rector of St. Luke's Church, Norfolk, Va., the Rev. David W. Howard, has communicated his acceptance of that work and will take hold about October 1st. Mr. Howard is at the present time rector of St. Matthew's Church, Wheeling, W. Va. He took his theological studies at



REV. DAVID W. HOWARD.

Seabury Divinity School and Kansas Theological Seminary, and after ordination by Bishop Thomas as deacon in 1890 and priest in 1892, he was engaged in work in Kansas until 1896, after which he was assistant at Grace Church, Kansas City, Mo., and then at St. Paul's, Chicago, going to his present parish in Wheeling in 1900.

ANOTHER VESTED CHOIR FOR RICHMOND.

A VESTED CHOIR will be installed in St. James' Church, Richmond (Rev. W. M. Clark, rector), September 1st. The chancel is now being remodeled and a robing room constructed to admit of the change. The church has also been painted during the summer and otherwise renovated to such an extent that it has been found necessary to close it, and services have been held in the lecture room. St. James' has been the last of the Richmond parishes to make the change.

MYSTERY PLAY GIVEN IN CALIFORNIA.

THE MYSTERY PLAY descriptive of the Prayer Book, "The Little Pilgrim and the Book Beloved," was given by the children of St. John's Sunday School, Oakland, Cal., in the guild hall on two evenings, and was a huge success. On both evenings, crowded rooms attested to the interest which had been aroused by the efforts on the part of the children. The costumes were attractive and well chosen for each part. A request has been received that they repeat the play in the early fall, for the benefit of the Chinese mission. The play is instructive and interesting and well worth seeing.

PRIEST NEEDED FOR ANVIK, ALASKA

A TELEGRAM received from Bishop Rowe, announces that illness will make it necessary for the Rev. John W. Chapman of Anvik, Alaska, to take his furlough this year. Miss Sabine and Mrs. Evans, who have been at

their post continuously for the past five years, are also coming out on furlough this summer. This leaves the Anvik mission badly crippled and places additional anxieties upon Bishop Rowe. A nurse and a woman worker were appointed some time ago to fill the vacancies caused by the absence of Miss Sabine and Mrs. Evans. It will be most undesirable for these recruits to spend the long winter alone at Anvik. The Bishop asks for the immediate appointment of a priest or qualified layman to the mission.

PHYSICIAN AND DENTIST WANTED IN ALASKA.

THE REV. H. P. CORSER of our mission at Wrangell, Alaska, at the request of Bishop Rowe, calls attention to the need of a physician at Petersburg, a neighboring town where, during the fishing season from 150 to 600 people are gathered. There is no physician in the place. The only mission work is an occasional service when Mr. Corser is able to leave his own station. A competent physician to conduct a dispensary and willing to give general oversight to a reading room and take services as a lay reader, could do a large amount of good and would, Mr. Corser believes, receive a generous support from the people. A young dentist, too, Mr. Corser says, would be certain of a good opening.

NEW HEAD MASTER FOR SALINA.

THE BOARD of trustees of St. John's Military School, Salina, Kansas, have elected the Rev. William Neely Colton of Concordia, Kansas, to the office of headmaster, to succeed the Rev. Albert E. Heard, who has resigned. Mr. Colton is a graduate of Hobart College in the class of 1897, and of the General Theological Seminary. He served as deacon on the staff of Grace chapel, New York, and for the past two years and a half has been in charge of Epiphany Church, Concordia, district of Salina. He will take up his duties at St. John's, August 1st.

St. John's School is the diocesan school for boys in the district of Salina, and has the distinction of being the only military school in Kansas. It was founded by Bishop Thomas in 1887. Many of its students come from Colorado, Oklahoma, Missouri, and other Western states, as well as Kansas.

REVIVAL OF LIFE IN LOUISVILLE DOWNTOWN PARISH.

ST. JOHN'S, Louisville, Ky., offers a most encouraging example of the revival of a moribund parish. Since the Rev. C. P. Sparling became rector, about one year ago, the attendance at Morning Prayer on Sundays has been trebled, the Sunday School has been doubled in members, and weekly early celebration of the Holy Eucharist has been well attended. This awakened spiritual life has necessarily shown itself in the improved condition of the material fabric. The neglected churchyard, overgrown with weeds, now appears as a well-kept lawn bordered with flowering plants and vines. The church and Sunday School room have been thoroughly overhauled, the interior walls have been painted, the church rearranged. New oak choir stalls, prayer desk, clergy stall, credence table, and hymn boards have been provided, and a handsome eagle lectern in memory of Lucinda Allen Shryock has been given by her sister.

The chapter of the B. S. A. has been revived and a probationary junior chapter has been formed. A branch of the Woman's Auxiliary has been organized, and its record of the season's work is most encouraging; an industrial school has been opened with a steadily increasing membership; an active chancel guild has provided beautiful hangings for the several seasons and all necessary altar linen, burses, and veils; the Church Periodical Club is also represented by a parish librarian. A vested choir of thirty members, by its

regularity in attendance, its diligent rehearsals and excellent singing has been an important factor in the revival of parish life. Altogether there seems to be a promising future for St. John's, and its success suggests what shall be done with our downtown churches.

INJURIES OF REV. A. T. SHARPE.

IMMEDIATELY after the hurricane of last October in Pensacola, Fla., where he was then residing, the Rev. A. T. Sharpe was so severely injured in replacing some church furniture that soon after his arrival in Cuba a surgical operation became necessary. This has been successfully performed, and he is rapidly convalescing in the hospital in Havana, and in a week or so he will be at his post again. It is expected that he will take up his duties as warden of the Havana Theological Seminary, which will open in September. In the meantime he has charge of the work at Jesus del Monte, Havana.

CHURCH STRUCK BY LIGHTNING.

DURING a severe storm on the evening of July 10th, the tower of St. Andrew's Church, Wheeling, W. Va., was struck by lightning which shattered the tile shingles and injured a window of the rectory. The damage done was not large.

THE LOUISVILLE CATHEDRAL.

THE YEAR BOOK of Christ Church Cathedral, Louisville, Ky., just at hand, begins with an address from the Dean, the Very Rev. Chas. E. Craik, D.D., in which he mentions that he has this year completed twenty-five years of service as rector of Christ Church and Dean of the Cathedral, and also the fact, of further interest, that those twenty-five years follow a thirty-eight years' rectorship on the part of his father, making the unbroken service of father and son, sixty-three years.

In the statistics which he gives of his own rectorship, he observes that there have been nearly as many baptisms as there are persons now actively members of the congregation, and that the same is true of confirmations and burials. The baptisms have numbered 1,081, and the public services have been 10,591. The aggregate amount of money given by the congregation is \$642,238.14, which is in addition to a gift of \$215,000 from Mrs. John P. Morton for the Church Home and Infirmary in memory of the senior Dr. Craik. In the same space of time, the entire number of memorial windows, with one exception, has been placed in the church and the list of other memorial gifts is very considerable.

Dr. Craik mentions that his father was among the first clergymen of the Church in this country to substitute the custom of chanting instead of reading the Psalter. "We might as well," he said in one of his personal letters, "read the hymns; psalms and hymns were all made to be sung."

The one monthly celebration of the Holy Communion at the beginning of the Dean's rectorship has changed to two celebrations a week, and upon all holy days, with a daily celebration during Holy Week, except on Good Friday.

The choir of Christ Church is one of the finest in the country.

A VENERABLE OHIO PARISH.

ONE OF THE venerable parishes of Ohio, Christ Church, Huron (the Rev. Francis McIlwain, rector), recently celebrated its seventieth anniversary. At the anniversary service Bishop Leonard delivered an interesting and inspiring commemorative address, in which he referred to several of the venerable landmarks of the diocese and classed Christ Church prominently among them. The rector

then read a brief history of the parish mentioning the most notable events in its long career of usefulness.

Among the many interesting items brought to light was the fact that one of the founders of the parish, who remained for many years among its most loyal and enthusiastic workers, was the son of the first president of Hobart College and the first graduate of that institution of learning. In the seventy years of parochial existence there have been only eight ministers in charge—two priests who served as missionaries during the early years, and six rectors, including the present incumbent, whose combined terms of office cover a period of sixty-eight years. Christ Church was the first place of worship erected in the town of Huron, and its first rector, the Rev. Samuel Marks, was for some years the only minister of the Gospel in the community. The parish has passed through many severe trials but of late years its numerical growth has been quite steady and satisfactory. There are now 152 communicants and 120 Sunday School scholars but few of whom are adults. The future of the parish is bright, its present is prosperous, and its past glorious. The congregation is taking steps toward the erection of a new church.

At a commemorative gathering the following week there were present as visitors Archdeacon Abbott and the Rev. Messrs. Alsop, Leffingwell, general missionary, Walter Scott, dean of the Sandusky Convocation, Albert N. Slayton, rector of Grace Church, Sandusky, and the Rev. Edward S. Doan, rector of Port Clinton, all of whom made congratulatory addresses. Letters were read from three surviving former rectors, all of whom were unable to be present.

INDIAN MISSIONS VISITED.

THE REV. JAMES J. H. REEDY of St. John's Newkirk, Oklahoma, Chilocco Indian School, and parts adjacent, is *en route* to Fond du Lac, Green Bay, and Oneida, to visit the Oneida Reservation as a representative of the Chilocco Indian Agricultural School. During the past school year this missionary has accomplished a good work at the Chilocco school, 22 having been baptized and 34 confirmed; with fair prospects of a class of not less than forty next Advent.

Mr. Reedy will also present the needs of that frontier field whenever opportunities are presented. Supplies of many kinds are needed badly in carrying on this difficult work.

SEVEN DEACONS ORDAINED.

THE RECENT ordination held by Bishop Leonard at the chapel of the Holy Spirit, Gambier, Ohio, at which seven young men of promise were ordered deacons, is said to have been the largest and most notable event of the kind in the diocese for many years. Five of the seven men ordained had received degrees in arts in addition to their theological training. The Rt. Rev. John Newton McCormick, D.D., Bishop Coadjutor of Western Michigan, preached a very strong sermon from I. Cor. xv. 32, and ordained Mr. R. A. Clayborne, B.A., to the diaconate. There were four Bishops and eight priests participating in this notable service.

NOVEL EVENING SERVICES.

A NOVEL form of service for Sunday evenings during July and August has been successfully attempted at St. Paul's Church, Richmond, Ind. (Rev. D. C. Huntington, rector). In place of the sermon the congregation sings hymns, having for their general subject a certain theme, *e.g.*, on one occasion the theme was "The Christian Life from Holy Baptism to Immortality." The steps in this theme were: Baptism, 492; Childhood, 553; Repentance, 606; Holy Communion, 225; Immortality, 335.

Many are deeply touched when the subject

of consideration in song is Christ's own life. One lady admitted that she was as much moved by it as when she saw the Passion Play. Hymns illustrating the life of Christ could be as follows: Annunciation, 157; Birth, 54; Epiphany, 66; Circumcision, 149; Presentation in Temple, 153; Childhood, 69; Temptation, 79; Treatment on Palm Sunday, 90; Betrayal, 93; Treatment on Good Friday; Rest in Tomb, 107; Resurrection, 111; Ascension, 132; Purpose of Christ's Life to save the world, 357 or 322. Some of the hymns in the life of Christ ought to be *read*, as there are too many to be sung at one service. It is well also to introduce each hymn with a sentence or two. For a short service, the theological virtues, Faith, Hope, and Charity, afford a helpful selection. To think of the Fruits of the Spirit, "Love, Joy, Peace," etc., after this manner, is also most profitable.

THE VACATION CONFERENCE AT NORTH ADAMS.

THE VACATION CONFERENCE of 1907, held at North Adams, Mass., and closing on Sunday, July 21st, had a registered attendance of 324, of whom 120 were local, which was about a third larger than the meeting at Northampton last year, and very much larger than the registered attendance reached at Richfield Springs. In large measure the same people were in attendance as on previous years, showing that a Church Conference is creating a permanent constituency. The attendance of North Adams people at evening meetings was much larger than at Northampton last year. The weather was ideal throughout, and the accommodations proved adequate.

Excellent results were attained in the mission study classes. In the class of Mrs. J. Nicholas Mitchell of Philadelphia every member left the Conference pledged to undertake the organization of classes in home parishes during the coming year, and in the class of the Rev. Mr. Smith almost every member did the same. One volunteer offered for the foreign mission field. The courses taught were the Islands and China. The missionary addresses included illustrated ones on Panama, the Philippines, and the immigrant, and there were other missionary addresses on Japan, Brazil, and many other fields. Especially delightful were the out door meetings at sunset, held on the library grounds, when a great variety of missionary effort was described.

On the opening Sunday the Bishops of Western Massachusetts and of Kyoto were present. On the second Sunday the Bishop of Rhode Island was the preacher, speaking also at an out of door mass meeting on the same afternoon. On the closing Sunday Bishop Tuttle of Missouri was the celebrant at the early morning hour, the preacher at the eleven o'clock service, and the speaker at a second Sunday afternoon meeting. With the Presiding Bishop, on the closing Sunday, were Mr. J. A. Galleher of Ohio, and Chaplain Travers of the West Point Military Academy as speakers at the out of doors meetings.

The Bible study work of the Conference was far stronger than on any previous year, more time having been centered upon it. The Rev. John T. Kerrin of Jamestown gave a miniature course in systematic theology, that was filled with personal references, stories, and apt points, and his classes were very largely attended. Not a few local people were present. Quite different but no less popular was the work of the Rev. Hugh M. McIlhany, Jr., chaplain of the University of Virginia, and Mr. Don O. Shelton, president of the National Bible Institute of New York. Mr. McIlhany presented personal Bible study, in which he made much use of First Thessalonians as an illustration in method of study, and Bible teaching, in which he considered qualifications, preparation, and method, and concluded with points wherein our Lord is

the great example as a teacher. Mr. Shelton gave three Biblical addresses on "Fitness for Christian Service," and in order that he might not cover ground already trodden by other teachers, made marked application of the Bible teaching to conduct in life.

The organization of the Church Laymen's Union, begun in New York last winter, was perfected at the Laymen's Conference held on Friday and Saturday, July 19th and 20th. Many cities in the East were represented, or sent letters showing their interest, and promising to enter upon work during the coming year. The constitution was adopted, in which the aims were set forth to enlist and instruct laymen to take more active part in the spread of the Gospel, and to be able to suggest to every layman in the Church who is willing to do something, something specific and worth while to do. Announcement was made that some progress has been made on the task of creating a Church Workers' training school, with headquarters in New York, and the faculty to be able to go to different cities, as classes may be formed, a month or a fortnight at a time, as may be needed. It was also stated that Church Workers' Commons, or schools of practice, are to be established in St. Ann's Church, Brooklyn, and Christ Church, New York, this fall. In each case these Commons or schools of practice are under local control, and not under the Laymen's Union. The subjects to be taught, if not at first, as soon as possible, include the English Bible, Religious Pedagogy, Christian Missions, and Church Economics, the last named to include a training school for lay readers and catechists.

Officers of the Church Laymen's Union were elected as follows: President, Mr. Eugene M. Camp, New York; Recording Secretary, Mr. George T. Ballachey, Buffalo; Treasurer, Mr. Harvey H. Smith, Pittsburgh; these with six others to form an Executive Committee, the other six being Messrs. L. O. Morony, New York, George Gordon King, Newport, E. C. Palmer, Providence, George J. Bassett, New York, H. W. Atkinson, Baltimore, and Chas. S. Shoemaker, Pittsburgh. In the Union, which is a federation, are lay organizations in Pittsburgh, Buffalo, Baltimore, and other cities, and the aims are wholly on what may be called the material side of work for the Church—furnishing lay readers to Archdeacons for Church extension, holding missionary councils to give aid to the work of the Board of Missions, setting up schools to train lay readers, the planning and holding of summer and other conferences for men and women, for Bible study, mission study, and recreation. The proposed training school will open its classes to women.

In Sunday School work two sessions were held, with speakers including Dr. Edwin C. Broome of Adelphi College, Brooklyn, the Rev. F. T. Turner, New York, Mr. Don O. Shelton, and the Rev. F. C. Lauderburn and the Rev. Dr. H. H. Oberly. Miss Ellen K. Stevens of Clinton, Mass., gave an illustration of story telling to children and adults. A meeting for the Woman's Auxiliary was held on one day, presided over by Mrs. Mary E. Watson of New York, and on another day there was a Girls' Friendly rally, with the Misses Hopkins and Whipple, Mrs. Sessions, and Mrs. Wilson as speakers. On another day there were mission addresses by the Rev. Dr. D. S. Phillips, president of the Standing Committee of the diocese of Chicago, the Rev. Dr. R. W. Clark, district secretary, the Rev. C. L. Mallory of Wisconsin, and Mr. George Gordon King of Newport, the last named a member of the Board of Missions.

The recreative side of the Conference this year covered visits to Williams College, where a delightful afternoon reception was tendered in one of the fraternity houses by the people of St. John's parish; to the Country Club of North Adams, beautifully located in the mountains; to Pontoosac Lake near Pittsfield, and to the top of Hoosac mountain by moun-

tain wagons. A few ventured to the top of Mount Greylock. The facilities of St. John's Church and parish house proved adequate for the Conference. At the early celebrations addresses were made during the first week by the Rev. William T. Dakin of St. Peter's Church, Springfield, and during the second by the Rev. F. H. Sill, O.H.C. The last named also spoke at several sunset meetings. The matter of a future location for the Conference will be determined after meetings shall have been held by the several committees, and after the executive committee of the new Laymen's Union shall have had time to consider its possible relation.

GENERAL MISSIONARY FOR SOUTHERN ILLINOIS.

THE BISHOP of Springfield has appointed the Rev. W. M. Purce of McLeansboro as general missionary for that part of the diocese lying south of the Baltimore & Ohio railroad. Mr. Purce will continue to live at McLeansboro, that being nearly in the centre of his field of work. The field will cover twenty-three counties with parts of five others, and has a population of half a mil-



REV. W. M. PURCE.

lion souls. There are two self-supporting parishes and sixteen missions within this area, but these are under the care of other clergy. There are hundreds of coal mines and many thousands of miners, and among these it is expected that the missionary's work will chiefly be. At the same time he will endeavor to seek out and shepherd the children of the Church scattered over about fifteen thousand square miles. Two other such missionaries are needed in the diocese, but at present the means of support are wanting.

AN IMPOSTER JAILED.

OUR COLUMNS have contained cautions against one Ellison who, it is alleged, had impersonated one of the clergy of the Church in several eastern cities. It is of interest to know that he has been arrested in Utica, N. Y., and has now commenced serving a term of six months in jail. He had, so it is said, claimed in one city to be the Rev. P. B. Peabody, a missionary of Kansas, and the Bishop of Central New York, becoming suspicious, made inquiries of the Bishop of Kansas, and learned that Mr. Peabody was not in the East. The matter was placed in the hands of the police; a merchant to whom he owed for goods purchased made complaint and he was sentenced as was stated above.

RESIGNATION OF DR. COBBS.

THE resignation of perhaps no rector in the Diocese of Alabama will be more universally regretted than that of the Rev. Richard Hooker Cobbs, D.D., rector of St. Paul's, Greensboro. The vestry promptly declined to accept the recently tendered resignation of the rectorship of the church which he has served so faithfully and unreservedly for now more than forty-seven years, but Dr. Cobbs will probably insist upon an acceptance.

He succeeded the late Rev. J. M. Banister in this parish when the latter went to Huntsville in 1860, and his ministry has been uninterrupted since then, and has been in many respects an ideal ministry—a ministry of a kind that is rapidly passing away, and becoming a thing of that past which has blessed the Church, and been an inspiration to devout souls. With his accustomed modesty and unselfishness, Dr. Cobbs has decided that his increasing deafness is hurtful to the best interests of the people whom he loves, and he is stepping aside to make room for a younger man, and one less affected by the infirmities of increasing years, and one better qualified therefore, in his judgment, to meet the increasing difficulties of the social and ecclesiastical life of to-day. Dr. Cobbs served the Council of this diocese for thirty years as its secretary, with signal ability, only two years ago declining re-election. He is the son of the first Bishop of Alabama, and his ministry, like that of his sainted father, has been characterized by a genuine devotion, deep spirituality, humility, gentleness, and the love of souls.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Tablet at Lake Placid.

A TABLET in memory of Margaret Elizabeth Elliot has been placed in the mission church of St. Eustace and St. Hubert, Lake Placid, and was dedicated by Bishop Nelson during a visitation in June. It is of bronze against an oak background, and is beautiful in design and color.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

PROFESSOR CECIL F. LAVELL, during the past academic year professor of history at Trinity College, has resigned and become dean of the faculty at his *alma mater*, the Queen's College of Canada. His departure is deeply regretted.

ST. ANDREW'S parish, Marbledale (the Rev. William E. Hooker, rector), suffers a severe loss, in the death, on Trinity Sunday, of Mrs. Elvina Wheaton, wife of Mr. Ralph Buckingham, Senior Warden of the parish. Mrs. Buckingham was a niece of the late Rev. Nathaniel S. Wheaton, D.D., sometime president of Trinity College, and rector of Christ Church, Hartford. Dr. Wheaton's last years were spent in Marbledale, his native village.

St. Andrew's is deeply indebted to him, for priestly ministrations, for wise counsel, and for material benefactions.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Clerical Vacations—Will of Mrs. Jackson.

THE VACATION plans of the Wilmington clergy so far as known, are as follows: The Rev. Frederick M. Kirkus, rector of Trinity Church, is summering at Great Barrington, Mass., in the Berkshire Hills; the Rev. C. Morton Murray, rector of St. Michael's, will spend August in and around New York City; Archdeacon Hall, rector of St. John's Church, will take his usual August vacation, leaving his work in charge of the Rev. Clinton M. Drumm, D.D., newly chosen curate; the Rev. Frederick A. Heisley will continue to officiate

during August in Wilmington, at the end of which month he will remove his family to Corry, Pa., where he has been called to become rector of Emmanuel Church.

BY THE WILL of the late Mrs. Sarah C. Jackson, the endowment of St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), received a bequest of \$500. The endowment fund of St. Andrew's now amounts to about \$16,000. Each year the Easter offering of the parish is added to this fund. By the same will, the Home for Aged Women in Wilmington receives a gift of \$1,000.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Marriage of Rev. C. F. Westman—Suburban Work Revived.

THE REV. C. F. WESTMAN, Dean's assistant, and Miss Victoria McCarthy, were married July 11th in Christ Church Cathedral, by the Very Rev. C. E. Craik, D.D. Mr. Westman has accepted a call to St. Andrew's Church, Amarillo, diocese of Dallas, and will leave for his new charge the last of July, taking with him as his bride one of the most attractive of the young women of the Cathedral parish, and the best wishes of his friends in Louisville.

ST. JAMES', Cave Run Road, is the name of a church about six miles from Louisville, established by the late William Cornwall, who as lay reader maintained services there for over twenty-five years. During those years many scores were presented by Mr. Cornwall for Baptism and Confirmation. After his death the work was practically abandoned, inasmuch as the character of the rural community where it was located had been so completely changed. The farms had been sold and cut up into small tracts cultivated by German market-gardeners. The members of the congregation had removed or died, and there was no one to take Mr. Cornwall's place, so that for several years the church was closed.

A few months ago the Rev. William Du Hamel of the Church of the Epiphany, Louisville, was called into the neighborhood to visit a sick person, and discovered this abandoned and decaying church. His offer to hold services there was gladly received by those in the vicinity, and on his several visits since he has always found good congregations, which are steadily increasing in numbers. The church building is being put in repair, and there is good prospect that under Mr. Du Hamel's zealous ministrations this rural mission will be revived.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church House for Brooklyn Manor.

ST. MATTHEW'S, Brooklyn Manor, a recently established mission of the Cathedral, is planning to build a parish house. Ground has been purchased and the building fund is sufficiently large to encourage the workers to begin to build.

ST. ANDREW'S, Southampton, will be in charge of the Rev. Dr. W. W. Battershall, rector of St. Peter's, Albany, during the month of August.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Improvements at St. George's.

MARKED IMPROVEMENTS have been made in St. George's Church, New Orleans. In the sanctuary about the altar there have been placed several memorials to the Rev. J. W. Moore. The reredos is of glass mosaic and was made by Messrs. Lamb of New York. The wainscoting around is of the finest antique marble. In the basement a chapel has been arranged for conducting those services for which the church might be too large. The

Junior Daughters of the King donated the chancel carpet, reredos, and altar frontals. Mrs. Rhodes supplied the altar linen and Mr. Mazurette gave an altar cross of brass as a memorial to his deceased wife. The pipe organ was donated by Mr. and Mrs. Wilmer Johnson. This parish has many organizations, the members of which are inspired with holy zeal to excel one another in good works for the parish church.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.
New Workers.

THE REV. MESSRS James Elton and Oliver Dow Smith, ordained by Bishop Mann in Grand Forks N. D., June 25th, have been placed in charge of the mission fields of Williston and Bathgate, respectively. The following lay readers from the Theological Schools are serving in the North Dakota mission field: Mr. Blaker, of Seabury, at Kenmare; Mr. J. J. Cowan, of Philadelphia at Wahpeton; and Mr. Harry Huet of Berkeley in the Jamestown parish.

THE REV. J. K. BURLISON, of Grand Forks, whose physician has ordered him from his work, will take a furlough at Stockton Springs, Maine.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Diocesan Notes.

THE REV. JAMES ALEXANDER MILLER, rector of St. Peter's Church, Ashtabula, is spending a short vacation with relatives in Ontario, Canada. The Rev. Hunter Davidson, rector of St. James' Church, Painesville, will spend the month of August on Muskoka Lake, Ontario, Canada. During his absence, the Ven. Archdeacon Abbott and the Rev. J. Clyde Hathaway will serve the parish as *locum tenens*. Mr. Davidson has recently received calls to Trinity Church, Manassas, Va., and Somerset parish, Md., but has declined the same, feeling that the growing work at Painesville for the present voices the call of duty.

DR. HIRAM SEARS of the Seamen's Friend Society, whose work was severely criticised, but after investigation he was exonerated and the charges against him retracted and withdrawn, is strongly endorsed by Bishop Leonard in the July issue of *Church Life*, the diocesan organ. The Bishop says: "Dr. Sears' long and useful life is a guarantee of his service and his Christian integrity. Unwarranted attacks were made upon this good old man, which have been publicly retracted and withdrawn as having only the loose foundation of gossip."

HARCOURT PLACE, Gambier, the diocesan school for young women and girls, will reopen in September under the management of Miss Harriette Merwin, who has had wide experience in similar institutions on the Atlantic seaboard. The buildings have been re-furnished throughout, and Miss Merwin has organized a faculty of clever, up-to-date teachers, possessing both culture and experience. The alumnae of the school throughout the country are giving the new principal their enthusiastic support, and the school reopens under the most favorable circumstances.

THE BOY CHOIR of Trinity Cathedral, Cleveland (the Very Rev. Frank Du Moulin, LL.D., Dean), has camped for the past month on a farm near Painesville. The daily services at the Cathedral have been changed from the afternoon to 9:30 A. M. for the summer months.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Mr. Nelms' Anniversary—Philadelphia Notes—Progress at old St. John's.

THE REV. J. HENNING NELMS celebrated the third anniversary of his rectorship at St.

Matthew's, Eighteenth and Girard Avenue, on Sunday, July 7th. Improvements, costing \$1,400 will be made upon the walls and interior of the church during the summer season.

MISS PAYNE, the head nurse of the Episcopal Hospital, has resigned and accepted a similar position at the Pennsylvania Hospital; and Miss Hedwill, the matron, has accepted the position of head nurse at St. Timothy's Hospital. Both these ladies are very efficient, and their loss is deeply felt by the management of our Church hospital, which is second to none in the country.

STEPS are being taken towards establishing a mission at Darley, Delaware County. At present about two hundred communicants of the Church reside at this point, which is considerable distance from any established church. The sum of \$750 has already been secured towards the work, which is in the bounds and under the care of the Chester Convocation.

MRS. ANNA M. LAMB, mother of the Rev. James H. Lamb, rector of St. David's Church, Radnor, and grandmother of the Rev. Addison A. Lamb of Christ Church, Eddington, and Rev. George Warrington Lamb of St. Martin's Church, Radnor, entered into rest on Tuesday, July 16th, at her home in Mt. Airy, in her 83d year. The burial took place on Friday, the Rev. Simeon C. Hill, rector of Grace Church, officiating.

WORK will shortly begin on a new parish building for the growing needs of St. Paul's, Bristol (the Rev. J. K. Moorhouse, rector). At the same time a steam heating plant for service in both church and parish building will be installed.

SOME YEARS AGO the closing of old St. John's Church, Third and Brown Streets, was seriously considered by the small remnant of parishioners. Since the rectorship of the Rev. O. S. Michael, covering a period of about seven years, splendid progress has been made and new vigor instilled in what was considered a hopeless field. The ancient church has been renovated and beautified, a fine parish

MEAT OR CEREALS

A Question of Interest to All Careful Persons.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains, and this unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten days' use of Grape-Nuts. "There's a Reason." Read "The Road to Wellville," in pkgs.

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczemas, inflammations, and chafings of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders.

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Phantom Wires. Arthur Stringer.
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The Tides of Burnegat. F. Hopkinson Smith.
Terence O'Rourke. L. J. Vance.
The Garden of Allah. Robert Hichens.
The Black Spaniel. Robert Hichens.
The White Cat. Gelett Burgess.
The Debtor. Mary E. Wilkins Freeman.
Mr. Barnes, American. Archibald C. Gunter.
The Breath of the Runners. Mary Mears.
The Turn of the Balance. Brand Whitlock.
White Fang. Jack London.
Trusia. Davis Brinton.
The Port of Missing Men. Meredith Nicholson.
Power Lot. Sarah P. McLean Greene.
The Lightning Conductor. Williamsons'.
My Friend, the Chaffeur. Williamsons'.
Nedra. George Barr McCutcheon.
The Little Green Door. Mary E. S. Bassett.
The House of Hawley. Elmore Elliott Peake.
Wacusta. Major Edwin Richardson.
Max Fergus. Owen Johnson.
The Dust of Conflict. Harold Bindloss.
The Masquerader. Katherine Thurston.
Triary. Elizabeth Stuart Phelps.
Poketown People. Ella M. Tyboul.
The Day's Journey. Netta Syrett.
Blindfolded. Earl Ashley Walcott.
Jerry Junior. Jean Webster.
A Bachelor in Arcady. Halliwell Sutcliffe.
Paradise. Alice Brown.
The Leavenworth Case. Anna Katherine Green.
Silas Strong. Irving Bachelior.
The Unseen Jury. Edwin Clary Root.
God's Good Man. Marie Corelli.
Whosoever Shall Offend. Marion Crawford.
The Coming of the Tide. Margaret Sherwood.
The Quakeress. Charles Heber Clark.
Love's Cross Currents. Algernon Charles Swinborn.
The Missourian. Eugene P. Lyle, Jr.
The Undercurrent. Robert Grant.
A Daughter of the South. George Cary Eggleston.

Hurricane Island. H. B. Marriott Watson.
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The Boss of Little Arcady. Harry Leon Wilson.
The Sowing of Alderson Cree. Margaret Prescott Montague.
Whispering Smith. Frank H. Spearman.
The Mayor's Wife. Anna Katherine Green.
Saul of Tarsus. Elizabeth Miller.
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house erected, a steam heating plant installed, the old pipe organ enlarged and rebuilt, and in all \$40,000 has been raised, including \$15,000 for endowment. In that period 226 persons have been baptized and 154 confirmed. This record sets forth the realization in our day of the words of the prophet Nehemiah, "The people had a mind to work."

A PUBLIC ice-water fountain, the gift of Mr. Geo. C. Thomas, has been erected in front of the Memorial Church of the Holy Comforter (the Rev. Wm. H. Graff, vicar).

THE NEW parish building at the chapel of St. Andrew's-in-the-Fields, Somerton, was opened and dedicated on Sunday, July 7th. The Rev. S. F. Hotchkiss, rector of the Church of St. Luke the Beloved Physician, Bustleton, of which the chapel is a mission, and Rev. John Lewis, minister in charge, conducted the services.

MR. WARREN RANDOLPH YEAKEL, for several years the efficient secretary of the Philadelphia local Assembly, B. S. A., has resigned the office and accepted appointment as missionary in the diocese of Kansas under Bishop Millsbaugh, and will enter upon his new duties, September 1st. Mr. Samuel M. Meehan of Grace Church chapter, Mt. Airy, has been appointed temporarily to fill the vacancy in the secretaryship.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

The Bishop's Summer—Work in Mining Towns—Danville.

THE BISHOP remains in the diocese during the summer, giving his Sundays to such of the missions as have no priests in charge of them. On each Thursday evening in July and August he will give an instruction on some part of the Prayer Book, in the pro-Cathedral at Springfield.

DURING a recent visit to the southern part of the diocese, the Bishop came to Harrisburg and Edwards, both mining towns without churches. In the former four communicants were found and two services were held in the Court House, the evening service being well attended. When Bishop Seymour visited this place, many years ago, he confirmed one married lady. It is curious that when the present Bishop arrived, the only person "ready and desirous" was this lady's daughter, a girl of nineteen. At Edwards no communicants were found, but a good number of families of English miners, some of whom had been brought up in the Church but had wandered for want of care. Some of these will be glad to come home when an opportunity is given.

THE PARISH of Trinity, Danville, has been much saddened by the long and painful illness and death of the sister of the rector, the Rev. J. Rockstroh. The suffering lady entered into rest on Sunday, June 14th. After a solemn *requiem* in the parish church the body was taken to Newark, N. J., for burial.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Window at Greenville.

IN CHRIST CHURCH, Greenville, a beautiful window in memory of Harriet C. Mitchell, wife of the Rev. A. R. Mitchell, rector of the parish, has recently been placed by the congregation. At an afternoon service, the window was presented by Mr. P. T. Hayne, a vestryman, in a short speech addressed to the parish and the rector and his family, and then it was unveiled by two of the rector's daughters. The window was made in Munich and the subject is Saint Anne and the Blessed Virgin.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

The Bishop's Movements—Personal Notes—Apportionment Met—Altar Cross at Boerne—The Bishop's Open Letter.

ON JULY 20th the Bishop expects to leave home for the East, to be absent from the diocese until after General Convention. During August he will speak at various places in New York and the New England States in the interest of the work in West Texas. For the month of September he has placed his services at the disposal of the Board of Missions, for whom he will make addresses upon the condition and needs of our missions in Japan, as observed by him in a recent trip to that country.

IT APPEARS probable that all of the deputies elected to represent this diocese will be in attendance on the meeting of General Convention. St. Paul's parish, San Antonio, has presented the rector, the Rev. Geo. D. Harris, with a purse sufficient to cover his expenses in that connection.

THE REV. RICHARD GALBRAITH has resigned the rectorship of St. Peter's parish, Kerrville, and will retire from active work in September, after fourteen years' service in this parish, and over twenty years in the diocese, to which he came, in the closing days of Bishop Elliott's episcopate, from his native land of Ireland. Mr. Galbraith and his family expect still to make their home in Kerrville, much to the satisfaction of the Church people there, and the citizens generally, among whom he has lived as a man of God without reproach.

THE REV. A. W. BURROUGHS, principal of St. Mary's Hall, is remaining in town through the summer, to superintend the erection of the new school addition, now in process of building.

IN HIS DIARY for June, the Bishop speaks in terms of unusual commendation of the

TAKE A RECORD

See How Many Friends Are Hurt by Coffee.

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of *prima facie* evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self-control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a Reason." Read "The Road to Wellville," in pkgs., it has been called "a health classic," by some physicians.

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1st The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

2nd A Marriage Certificate, printed in Gold, Red, and Black.

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This page is intended for all the signatures of the Bridal Party.

4th Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th Four other pages, exquisitely illuminated in gold and colors, with appropriate selections.

The book is intended for the Priest to use at the Wedding Ceremony, and the Bride to preserve it for the certificate and as a souvenir of her wedding day. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured.

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Order at once, as we have but a small supply.

SCRIPTURE CARDS

We have just placed in stock a new package of Scripture Reward Cards for Sunday School use. The package contains 60 cards, copies of the best paintings, from the favorite subjects of the Old and New Testaments, with the scripture narrative printed on the back. The cards are printed in colors. Size of card, 3 x 4 inches, and sold at 40 cents per package of 60 cards (no two cards alike), postpaid.

We also carry a large line of other cards in stock, a list of which will be sent on application.

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work of the Rev. Richard Mercer, whom he has just visited in his immense mission field in the northern part of the diocese. The number of communicants was increased 30 per cent. by this year's confirmations.

THE MISSIONARY apportionment against this diocese for the year ending in September had been met in full by June 1st, but many of the parishes are now going on to add to their stipulated share. Work on the Men's Thank Offering is being pushed with considerable spirit, and the indications are that the desired \$1,000 will be successfully raised in the diocese for this fund.

A LARGE and very handsome brass altar cross has recently been placed in St. Helena's Church, Boerne—being given by the people in memory of the late William Francis Wright, for many years a faithful vestryman and organist. The cross stands 48 inches high, and is of the simple Calvary pattern, the work of R. Geissler, New York. An oak litany desk has also been recently added to the church furnishing, being presented as a memorial by the family of the late John Guthrie.

THE BISHOP'S OPEN LETTER to the Pope, just made public, is characteristic of his personality—full of child-like faith and manly sincerity, at once tender and bold. Such action on his part can produce no surprise within the diocese, being in agreement with the Bishop's utterances in public and private, for many years. It is well remembered how he used often to say, "We must pray for the conversion of the Empress of China and the Pope," when giving practical advice at missionary meetings.

CANADA.

News of the Diocese.

Diocese of Rupert's Land.

ARCHDEACON FORTIN was the speaker at the unveiling of the window in the chancel of Holy Trinity Church, Winnipeg, in memory of Sir John Schultz.—AN ALTERATION in the rule for Woman's Auxiliary life memberships on the diocesan board, has been made. Instead of the fee of \$25 being designated to any mission object she chooses by the life member, the money goes into a common fund and is voted upon at the end of the year.

Diocese of Athabasca.

THE PRESENT church at Athabasca Landing will need to be enlarged, or a new one built, the population having far outgrown the church accommodation. It has been suggested that a church and if possible a house be erected in memory of the late Bishop Young, and of the late wife of the present Bishop, Mrs. Reeve. Athabasca Landing has for some years been the place of residence of the Bishop of the diocese.

Diocese of Toronto.

THE AMOUNT on hand for the Woman's Auxiliary thank offering, at the last statement, for the Pan-Anglican fund was \$476, and more was expected to come in.—A BRASS tablet has been placed in St. Alban's Cathedral, Toronto, in memory of the late Archdeacon Langtry.—THE CORNER-STONE of the new Church of St. Anne's, Toronto, was laid July 7th. The cost of the new building will be about \$45,000, and it will have a larger seating capacity than the Cathedral, at present the largest church in Toronto. It is hoped that the new church will be ready for use by next Easter.

Diocese of Niagara.

THE DEPARTURE of the rector of St. Jude's Church, Oakville, for another field of labor, was much regretted. A reception was held by the congregation to bid farewell to the Rev. Mr. Wallace and his wife, in the first week of July. A son of Canon Broughall of Toronto, is to be rector in Mr. Wallace's place.

Diocese of Keewatin.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary took place on July 2nd. A good deal of interest is being worked up in the children's work in this diocese.

Diocese of Quebec.

MUCH PLEASURE was taken by the Woman's Auxiliary members in the visit of Miss Wakeham, missionary from Japan, to Quebec, in June. Bishop Dunn is making visitations in the country parishes.

Diocese of Qu'Appelle.

BISHOP GRISDALE has made an application, to come before the Provincial Synod in August, for a Coadjutor Bishop. The size of the diocese is the reason given for the need of assistance.—BISHOP GRISDALE on his return from Europe brings with him the warden of the new hostel for the training of clergy in Regina. He is accompanied also by a number of clergymen and catechists. In one district in Qu'Appelle, around Strasburg, settlers have poured in, in such numbers that services are being supplied in twenty different centres, and for this there are only available three clergymen and one lay reader.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel,
121 West 51st St., New York.]

IT IS GRATIFYING to note the advance that has been made within the past few years in the artistic culture of the boy voice. Formerly the rough untrained voice of the boy was accepted as the natural production, and so great was the ignorance on the subject that this very roughness and reediness was actually admired! Even now, although undeniable progress has been made, some of our representative choirs indulge more or less in this coarse, rasping timbre.

We have recently read some scathing criticisms upon Western and Southern choirs, and we have been informed upon good authority that a very high percentage of them are, as far as voice culture goes, practically untrained. And it would be easy to prove that the East deserves a share in this censure. It is therefore a pleasure to give credit where the skilful work of any particular choir has "made a noise in the land."

This seems to be the case with the choir of Christ Church Cathedral, Louisville, Ky. Indeed the reputation of the Cathedral sopranos has been mentioned to the editor of this column again and again by disinterested persons.

The latest achievement of the Louisville choir was the musical "invasion" of Sewanee, Tenn., where they were engaged to sing the elaborate services in connection with the commencement exercises of the University of the South.

Under the able direction of the choirmaster of Christ Church Cathedral the following music was performed: Communion Service in F, Tours (complete). Anthems, "O Lord and Ruler of the House of Israel," Stainer. "Behold, God is great," Naylor. "Praise the Lord, and call upon His Name," Elvey. "Why do the heathen so furiously rage," Woodman. "Remember now thy Creator," Steggall. "By the waters of Babylon," Gounod. "Hark, Hark, my soul," West. "God that madest earth and heaven, Naylor. "Awake, awake, put on thy strength, O Zion," Stephenson. "Blessed be the Lord God of Israel," Barnby. "Hide me under the shadow of Thy wings," West. "I am Alpha and Omega," Stainer. Smart's *Te Deum* in F was also sung, as well as King Hall's in B flat, and the *Magnificat* in D by Marks.

This is an opulent list of music, and Mr. Ernest A. Simon, the Cathedral organist and choirmaster, deserves the highest praise for

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the successful way in which it was rendered.

When the new chapel of the University of the South is completed, there will be a magnificent opportunity for the development of a fine choir within the precincts of the University itself. Among the boys of the Grammar School department there will be ample material for the soprano and alto parts, and among the students of the higher classes in the college department there should be any number of desirable tenors and basses.

There is hardly anything more important to the cause of Church Music in the South than the coming reorganization of the choir at Sewanee. We need at all of our large Church colleges and institutions of learning, well trained choirs, and the best style of ecclesiastical music. There can be no greater object lesson in traditional choral art than that furnished by a thoroughly organized college or seminary choir. It is in this respect that England is so far ahead of us—her schools, colleges, and ecclesiastical institutions being richly endowed with funds for the proper maintenance of dignified choral services. That this recent visit of the Louisville choristers will produce a lasting effect we have no doubt, and that it was fully appreciated we know from the following, which appeared in the June issue of the journal published by the University.

We are glad to see that special mention is made of the pure tone production of the supranos—an indispensable characteristic of every highly trained choir.

"Perhaps nothing has added more to commencement than the admirable music contributed by the Christ Church Cathedral choir, of Louisville, under the direction of its organist and choirmaster, Mr. Ernest Arthur Simon.

"At the various services our own little band of faithful and devoted workers has been supplemented by the visiting organization of fifty men and boys, and, probably for the first time in her history, Sewanee's chapel music was commensurate with her dignity as the great Church University of the Southern States.

"The music attained its greatest excellence at the service of Commencement Sunday evening, when the Louisville choir alone presented a remarkably varied programme, from the well-known King Hall *Te Deum* in B flat, and the Mark's Festival *Magnificat* to the distinctly modern treatment of Naylor's "God that madest earth and heaven." The visitors were heard to the greatest advantage in Stegall's "Remember now thy Creator," not only a perfect composition of its kind, but sung with feeling, delightful phrasing and the most delicate shading.

"It was probably surprising to some to note that so subdued a tone was produced by such a large number of boys; but the sweetness, the softness, and the remarkable carrying quality made it evident that for the past few years our own choirmasters have been proceeding in the right direction in insisting, even at a temporary loss of volume and brilliancy, upon the rare velvety tone the beauty of which was so strikingly exemplified by our visitors."

The Magazines

MAGAZINE READERS are looking forward with interest to the fiftieth anniversary number of the *Atlantic Monthly*, due this fall. Among Americans, the *Atlantic*, by right of its long standing and by virtue of its broad policy of appealing to all classes of readers, holds a notable position. Important leading articles on politics, literature, labor, education, art, and the topics of the day, written in every case by prominent men, appear in each issue. The *Atlantic* pictures to its readers the real forces which make up American life, and both here and in Europe it is re-

garded as the best expression of our national character.

THE AUGUST *Everybody's* is a midsummer number, bright with color and offering an inviting spread of short stories for vacation days. However, those who look to a magazine for something besides entertainment, even in hot weather, have not been forgotten, the preponderance of fiction being happily balanced by the first instalment of a new series by Charles Edward Russell. Under the title, "Where Did You Get It, Gentlemen?" the author prepares to investigate the sources of some of our "swollen fortunes," beginning in this number with an account of the rise of Thomas F. Ryan. The series promises to stand high in the list of sensational financial articles that have appeared in this magazine.

The fiction feature of the August number is an exquisite Japanese story called "White Iris," by Mary Fenollosa, illustrated in color, and there are nine other short stories with themes of love, humor, and adventure in the hands of such well-known writers as O. Henry, Herman Scheffauer, Dorothy Canfield, Constance Smedley, Juliet Wilbor Tompkins, Hugh Pendexter, and Gouverneur Morris. Booth Tarkington writes amusingly on "Some Americans Abroad," and an anonymous biography called "The Husband of a Celebrity" is delightful reading.

The recent newspaper beauty contest prompts James Huneker to inquire "Is There an American Type of Feminine Beauty?" and the article is illustrated with photographs of most of the prize-winners. Another pictorial feature is "The Mystery of Bird-Flight," in which Harold Bolce throws some new light on the problem of aerial navigation.

BLACKWOODS' *Edinburgh Magazine* for July contains an interesting paper called New Light on Mary Queen of Scots, by Andrew Lang. It deals with the negotiations regarding a marriage with the Earl of Leicester, and discusses the real purpose of Queen Elizabeth in the matter. There is also a disagreeable paper by Charles Whibley on The American Millionaire. We can count on some attack on the United States each month from this person.

On Fruits & Cereals

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